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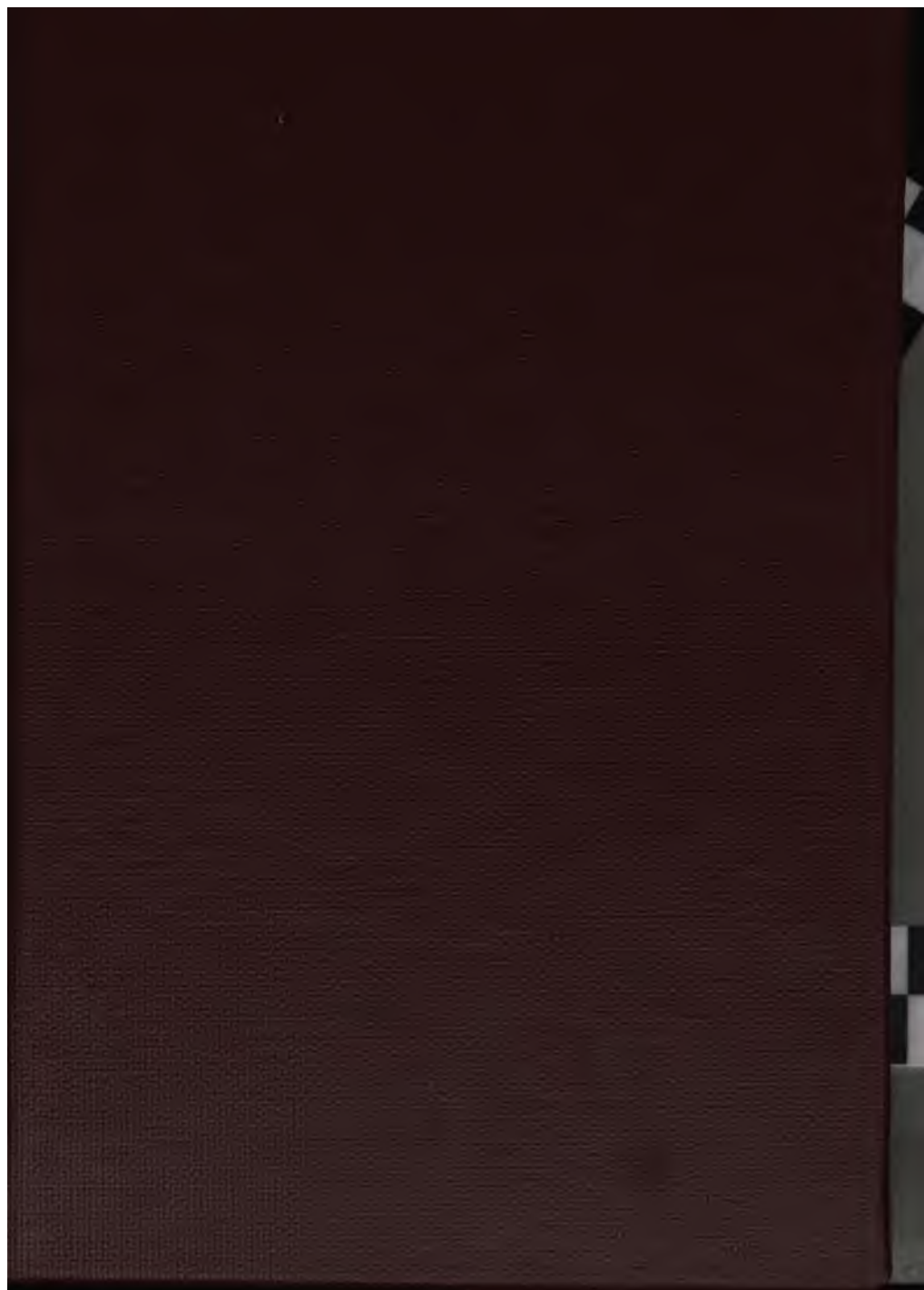
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THE STORY OF THE  
FUH-KIEN MISSION  
OF THE  
CHURCH  
MISSIONARY  
SOCIETY

FUT KINS



120°

K I A N G



THE STORY  
OF  
THE FUH-KIEN MISSION  
OF THE  
*Church Missionary Society.*

BY EUGENE STOCK,  
*Editorial Secretary of the Society.*

WITH A MAP AND THIRTY-THREE ILLUSTRATIONS.  
THIRD EDITION, WITH A SUPPLEMENTARY CHAPTER.

Lands of the East, awake,  
Soon shall your sons be free;  
The sleep of ages break,  
And rise to liberty.  
On your far hills, long cold and gray,  
Has dawned the everlasting day.

"This is the Lord's doing, and it is marvellous in our eyes."



London :  
SEELEY, JACKSON, & HALLIDAY, 46 TO 48, ESSEX  
STREET, STRAND, W.C.  
CHURCH MISSIONARY HOUSE, SALISBURY SQUARE.

1890.

## NOTE TO SECOND EDITION.

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THIS book is a compilation from the journals and letters of the Missionaries of the Church Missionary Society. The First Edition was published in January, 1877, and has been out of print some time. Many of the extracts from journals in that Edition are now omitted, to make room for the deeply interesting information received from the Mission during the last five years. The chapters on the different stations have been brought up to date, and the contents of some have been re-arranged. Chapters XVIII., XIX., XX., and XXI. are (except a page or two) entirely new; as also is the Appendix.

The book had the great advantage of Mr. Wolfe's corrections and suggestions before he left for China in October last.

E. S.

*January 1st, 1882.*

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## NOTE TO THIRD EDITION.

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THIS Edition is a reprint of the Second Edition, with a Supplementary Chapter.

E. S.

*August, 1890.*

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FUR-CHOW.



THE  
STORY OF THE FUH-KIEN MISSION.

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PART I.—FUH-CHOW: 1850—1874.

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CHAPTER I.

THE CITY OF FUH-CHOW.

Say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty. . . . Behold, therefore, I will bring strangers upon thee, . . . and they shall draw their swords against the beauty of thy wisdom.—*Ezek.* xxvii. 3, xxviii. 7.

The sword of the Spirit, which is the word of God.—*Eph.* vi. 17.

I cling to yon crowded city,  
Though I shrink from its woe and sin.

*Bonar.*



F we sail up the south-eastern coast of China, from Hong-Kong, we come about four hundred miles further to the mouth of a large river called the Min, which with its tributaries, waters nearly the whole of the great province of Fuh-Kien, comprising a territory nearly as large as England without Wales, with a population of probably twenty millions. Let us in imagination ascend this noble stream.

As we approach the mouth, steering cautiously through a somewhat intricate channel between picturesque little islands, lofty granite mountains rise before us, and between their almost perpendicular precipices we enter the narrow channel of the Min. Further on, where the gorge widens a little, Chinese villages nestle at the foot of the cliffs, or crown the lower spurs of the mountains, each with its watch-tower rising conspicuous above the low houses ; and here and there a hill-torrent leaps from the precipice into the valley below. Signs of Chinese industry meet the eye on all sides, every terrace or ledge of rock being assiduously cultivated. After threading another narrow passage, with columns of rocks on either side piled up to a height of a thousand feet, we emerge into a fertile valley eight or ten miles broad, in the midst of which, ten miles further up the river, stands Fuh-Chow, the capital of the province. As we approach the city, the loftiest peak in the surrounding mountain chain rises on our right. It is called Kushan, or the Drum mountain, and its summit, which is 3,900 feet high, is occasionally, in the depth of winter, white with snow for a few hours. In a hollow at the foot of the peak, and about 2,000 feet above the plain, is a famous Buddhist monastery, a favourite retreat for the foreign residents in Fuh-Chow in the hot season ; and within its hospitable walls our missionaries have frequently been thankful to take refuge from the almost intolerable atmosphere of the city.

The thickening forest of masts, both of Chinese and of smaller foreign vessels, and the numerous boat-building yards lining the river bank, warn us that we are nearing the capital ; and presently a rough but massive bridge, built of enormous blocks of granite, and no less than a third of a mile in length, stretches across the stream. This the Wan-show-Keaou, or bridge of ten thousand ages. On our left, as we approach it, is the populous suburb of Nantai, where, on a rising ground,





FUH-CHOW AND THE RIVER MIN.

stand the houses of the European merchants. The city lies away to the right, approached from the bridge by a narrow winding street nearly three miles long. Let us land at the bridge and traverse this pattern of a Chinese street, with our eyes wide open while our guide explains to us the many curious sights that are to be seen.

What a busy and confused scene! How quickly the thronging crowds move to and fro! Yet there are few accidents, and little or no wrangling. We have been told that the people of Fuh-Kien are more turbulent and independent than most Chinamen; and we were prepared, on the other hand, for a certain amount of order from a people so tenacious of forms and ceremonies; but here we find apparent disorder and yet no disturbance—a crowd of avaricious tradesmen pushing their business with the utmost consideration for those around them. The road is very badly paved, and we are

thankful that we have to step into the deep holes and over the dirty heaps in the dry season. In wet weather we should prefer to occupy the sedan chairs in which wealthy citizens are borne on the shoulders of their servants.

Let us enter one of the houses. At first sight they seem to be built with their backs to the front, but we find that we are really looking at the front, and that the door is the only opening to the low one-story shed in which these wonderful people crowd, more like hens in a fowl-house than like human beings. The doors, which are sometimes oval or leaf-shaped, are placed so as not to be opposite to each other, in order to inconvenience the evil spirits which this clever people dread so much. The shop front is open with a double counter, so that the proprietor may serve in the street as well as in his shop. The foundations are of stone, the frame-work of wood, and the walls of lath and plaster, though sometimes of mud; the roof alone shows by its shape the tented origin of the building. Each tradesman erects a tablet to one of the gods that preside over mercantile transactions, before which he burns incense sticks twice a day. As we return to the street we inquire the name of the tradesman who has so politely shown us his premises, and our guide points to a sign of some seven feet in height, containing his name, and a motto, "Mutual Advantage." Next door we see an enterprising firm trading under the title, "Rising Goodness," and so on all up the street.

As we approach the city gates, it seems as if some calamity within the walls had compelled the whole population to migrate into the suburbs, and to do their business in the open air, for here we see not only travelling fruiterers, pastrymen, cooks, and vendors of gimcracks, but blacksmiths, tinkers, and shoemakers too. We are not surprised to see a bookseller's stall, but we are not prepared for a migratory banker or a chemist and druggist, who, one would suppose, must necessarily settle

in a fixed place, that we may know where to find them. We are considerably amused by the sight of a placid Chinaman having his head shaved in a quiet nook of this fancy fair. We are not surprised to learn that a wise and paternal government compels them to submit to this trying operation, and that those who rebel against the Tartars, who have ruled for more than two centuries, let their hair grow, and cut off their queues. It is very easily seen that nothing but duty would cause them to put up with such a continual affliction. As we proceed, we miss the rows of gas lamps to which we have been accustomed, but if only we could be here at the time of the "Feast of Lanterns," we should find much more to admire in the effect produced by the lighting up of a vast number of paper lanterns, of all sizes and shapes and covered with all sorts of devices.

And now we meet with several tradesmen whose business we cannot comprehend—chiromancers, fortune-tellers, and *choosers of lucky days*. The dentist hangs round his neck a ghastly string of grinders and fangs as evidences of his skill; but what testimonials shall we require before we do business with the gentleman "who chooses lucky days"? And yet he does a good business, for no Chinaman can be married, or buried, or take any important step, except on a lucky day. The Chinaman, with all his shrewdness and ability, is as much a slave to his superstitions as the most degraded negro.

But what is this procession of gaily dressed folk coming down the street with gongs beating and fireworks cracking? The white dresses notwithstanding, there is a sad look about the people forming the procession. It is a funeral party. This is their lucky day for carrying the dead parent to his last home. All the rites have been performed, and the widow and children are sadly wending their way to a small knoll in the country, there to lay their loved one down in the hope





STREET IN A CHINESE CITY.

that if they continue to pay the required subscription, the departed one will wander about in the world of spirits, clothed and fed and supplied with ready money. That is all.

The Buddhist or Taouist priest tells them nothing of a Day of Judgment, nothing of a Heaven ; without hope himself, he gives them none. These busy thronging multitudes literally have no religion that will influence their lives in the present, or give them hope for the future. They have no God ; they are given up to selfishness ; they carry on their trade without any day of rest ; they are told that their profits will be larger if they burn incense before certain idols, and that their luck will be better if once a year they observe certain ceremonies which bear a semblance to idolatrous worship, and so they do as they are advised. Their God is Self, and the only objects of worship they at all care about are their ancestors.

They may call themselves Buddhists, and summon the Buddhist priest to conduct every domestic religious ceremony ; or they may profess Taouism, and pay some homage to its multitude of divinities ; or if they belong to the literary classes, they will hold both Buddhists and Taouists in contempt, and hold proudly to the moral maxims of Confucius ; but whichever of the three national religions may claim them as adherents, their real faith, such as it is, is in the ancestral worship which prevailed in China long before Confucius taught the five cardinal virtues, or Taouist austerities and magical ceremonies were thought of, or Buddhism covered the land with temples and pagodas, convents and monasteries, priests and nuns. Go into any house we may choose, everywhere we shall find the ancestral tablets—pieces of board twelve inches long and three broad, each with the name, rank, and date of birth and death of the person it commemorates. Is it a rich man's house ? There is a hall set apart for the tablets. Is it the hovel of the poor ? They adorn a special shelf in the



single room. Before these ancestral tablets are prayers and incense offered, especially on the 1st and 15th of the month. It is the worship of the dead.

Before we reach the gate of the city we are to witness another procession peculiar to China. A number of porters carrying various articles of dress and household furniture are parading the street, ostentatiously displaying a bride's contribution to the furniture of her future home. We do not see the bride herself in her gay marriage chair on her way from her old home to her new one, but we know that she is entirely giving up her own family and joining that of her husband. She will live with the parents of the bridegroom, who again may be living with *their* parents, for it is a common thing to find three generations living together in tolerable peace and harmony.

As we enter the southern gate we notice a curious sight—a basket carrier collecting something which he evidently values very highly, and which we are surprised to learn are only scraps of waste paper with the Chinese character written on them. They have been taught by Confucius to venerate the written character, and therefore they collect the paper in this way to be afterwards carefully burned.

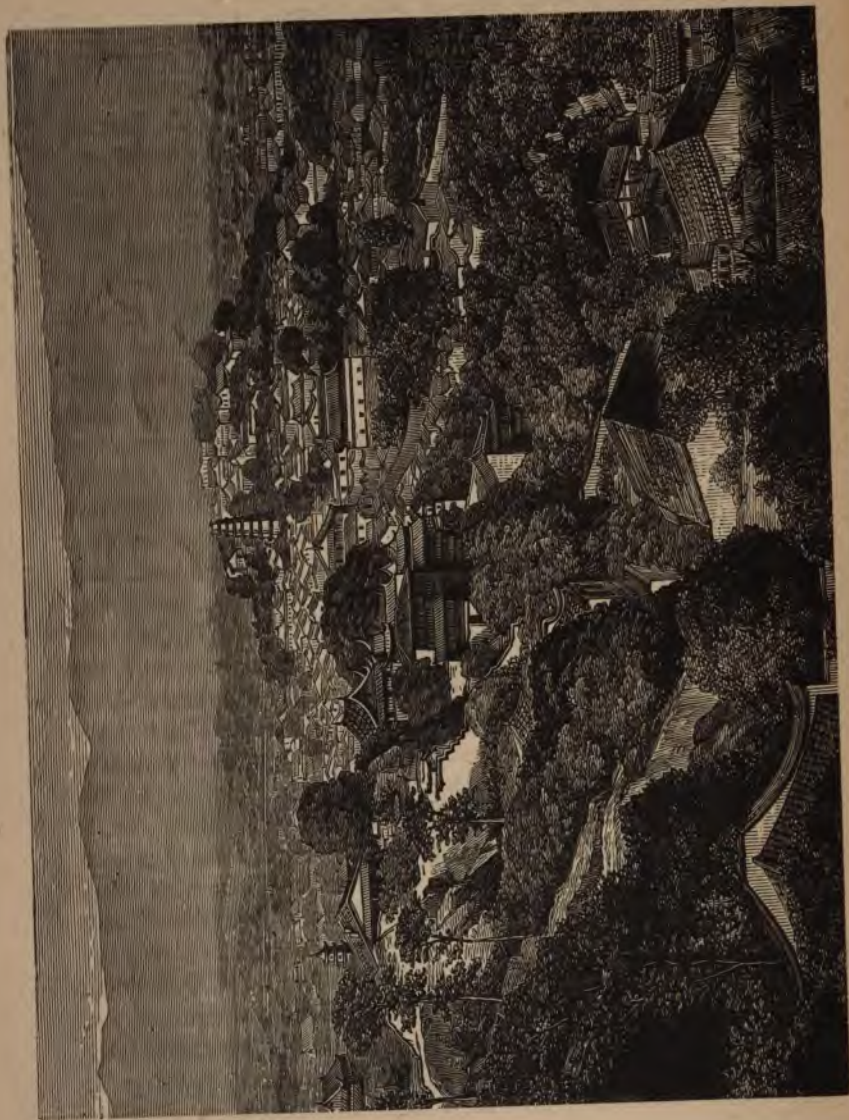
We partake of a slight refreshment at one of the curious bamboo stalls, which does duty as a cookshop, and provides warm and tasty rice puddings and hot tea at all hours of the day, and then, passing on through the city, we catch sight of a European face in a room used as a temporary chapel by the side of this teeming highway. And now for the first time do we thoroughly appreciate the difficulties of a missionary to the Chinese. There stands the missionary, in a conspicuous garb, speaking with difficulty, in a language he has been learning for several years, to a people who are worldly above all others, thoroughly conceited, believing in their own wisdom, and filled with con-

tempt for the poor "foreign devil," as he is frequently called ; taught from their earliest childhood to venerate all that he condemns, and to despise all that he teaches to be good and right, while the slightest disposition to heed the things that be of God is the signal for persecution from every relative and friend he has. How can we expect him to hear and embrace the saving truths of the Gospel ? Yet in spite of all this, we see here, supporting the words of the foreigner, a Native catechist and a Native pastor, whose sincerity none can doubt, to whose honesty the suspicious and distrustful Chinese are themselves ready to bear witness. The sight lends vigour to our steps, and we continue our journey to the Mission premises with a lighter heart and with renewed hope.

Presently we arrive at the highest bit of ground in the city, called the Wu-shih-shan, or Black-Stone Hill, and on this, amid pleasure-grounds and temples, we should have found, until lately, the Church Missionary Society's Mission buildings. Why we shall not see them there now will appear further on.

From the summit we survey the whole town ; and the surrounding plain, to the foot of the mountains, and extending north and south twenty miles, is spread before us like a map. It is a fine sight. The city indeed, though it is frequently spoken of by the Chinese as the "Banyan City," owing to the many trees of that name to be found growing in the town, is not very picturesque. It appears "like a solid mass of murky roofs," the streets being too narrow for us to distinguish them from the elevation on which we stand. Here and there lofty ornamented poles or walls of a bright red colour rise above the houses, and mark the temples and the Mandarin dwellings. But beyond the walls, which are seven miles in circumference, the broad plain, encircled by the mountains, intersected by canals, studded with rural villages, temples, and fish-ponds, and richly cultivated, affords a beautiful prospect. Facing





THE CITY OF FUH-CHOW FROM BLACK-STONE HILL.

the north-west, where the Min emerges from the mountain range, we are looking in the direction whence come the two great staples of Fuh-Chow commerce, timber and tea. The famous black tea district of Bohea (so called from a mountainous chain of that name) lies beyond those hills; and wood of many and varied kinds—camphor-wood especially—abounds up the course of the river. Mr. Wolfe thus refers to this view, and the thoughts suggested by it, in a letter written in 1863, soon after his arrival at Fuh-Chow:—

Hill rising behind hill, in beautiful order, form the extensive plain into a natural and most magnificent amphitheatre. Looking down upon the city, with its 600,000 inhabitants inside the walls, fills the mind of the spectator with thoughts and feelings which can be realised only by himself. The whole city is seen from our door,\* so that we can never go out or come in without being reminded of the vastness of our work, and our own want of strength to accomplish it. The entire beautiful valley of the Min lies spread before our eyes; the river itself, flowing noiselessly along, having its surface enlivened with crowds of boats—the various plots of ground formed by canals which pass through the vale—the crops of rice and wheat waving in the sun—the clumps of trees and hamlets scattered irregularly over the plain, with a grave or a mausoleum occasionally attracting the attention, and reminding one that death is the same everywhere.

\* In the engraving, the hill in the left foreground is Wu-shih-shan, or Black-Stone Hill. About the left centre of the picture, on this hill, will be observed a white wall; behind it a house with a slightly gabled roof looking as if it were on the highest point of the hill; and behind that, the top of a small pagoda. This wall surrounds what used to be the C.M.S. Mission compound; and the house was the original mission-house, afterwards burnt down, but replaced by a new one built by the late Rev. J. E. Mahood. To the right, but lower down, and almost exactly in the centre of the picture, is another English-looking house, which was used as a girls' school, and as the residence of the Native Pastor, the Rev. Wong Kiu-taik. Between the two houses, and a little behind, is a large Taoist temple. Another hill, crowded with buildings, will be seen in the background, with a famous pagoda half-way up it. Just beneath this pagoda, between the two hills, a building stands up from the mass of houses: this is the city gate, the lower ground to the right being the suburbs.

If the sight of a single city overwhelms the missionary with the vastness of his work, as well it may, what must be his feelings as he thinks of the great province of which it is the capital, with its twenty millions of souls—not to speak of all China, with its four hundred millions—spread out beyond ! Fuh-Chow means “the happy city,” and Fuh-Kien “happily established”; and certainly, with their diversified scenery, their rich produce, and their industrious people, the city and the province only need the Gospel—the *Fuh-yin* or “happy message”—with its blessed provision of grace and pardon, life and peace, to make them indeed abodes of true happiness. How the *Fuh-yin* was carried to Fuh-Chow, and from city to city over the mountains and valleys of Fuh-Kien, will be told in subsequent chapters.

---

Were ye not fain to doubt how Faith could dwell  
Amid that dreary glare, in this world's citadel ?

But . . .

. . . be ye sure that Love can bless

E'en in this crowded loneliness,

Where ever-moving myriads seem to say,

Go—thou art nought to us, nor we to thee—away!

*Keble.*

Come, O Thou all-victorious Lord,

Thy power to us make known ;

Strike with the hammer of Thy word,

And break these hearts of stone.

*C. Wesley.*





## CHAPTER II.

### FUH-CHOW.—SOWING THE SEED.

His spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue . . . and in the market daily with them that met with him. Then certain philosophers . . . encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.—*Acts xvii. 16—18.*

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—*Ecc. xi. 6.*

Sowing the seed by the day-light fair,  
Sowing the seed by the noon-tide glare;  
Sowing the seed by the fading light,  
Sowing the seed in the solemn night:  
O what shall the harvest be?  
What shall the harvest be?



IN May, 1850, the Revs. W. Welton and R. D. Jackson arrived at Fuh-Chow as missionaries of the Church Missionary Society. The American missionaries, who had preceded them by four years, were not allowed to live inside the walls, but only at the suburb of Nantai. Through the intervention of the British Consul, however, part of a temple, on the Wu-shih-shan Hill, within the city walls, was assigned to the new-comers as a residence. This concession, which was obtained with difficulty, would probably have been soon lost but for the personal popularity

quickly acquired by Mr. Welton, who having been a medical man of some experience, opened a dispensary, to which Chinese of all classes thronged. The *literati*, who had several clubs on the hill, where they met for discussion or worship, and in which students up from the country for their examination could reside for a term, took umbrage at the proximity of the missionaries, and having failed to prevent their occupation of the temple, resolved to turn them out. A series of petty annoyances began: the tiles of the roof were forcibly removed one night, and the garden door carried away; efforts were made to rouse the passions of the populace; and at last the priest of the temple, who was the lessee, brought to the Consul the quarter's rent which had been paid in advance, and begged him to get rid of the obnoxious tenants. Nothing came of this, and though the excitement continued, some successful cures performed by Mr. Welton won the hearts of the people. But ultimately, to save the local officials who had ratified the agreement from the displeasure of the supreme authorities at Peking, to whom the *literati* appealed, the missionaries consented to remove to another temple, equally well situated, but not objected to by the literary class.

This difficulty, however, was but the first of many similar ones in the history of the Fuh-Kien Mission.

The ninth day of the ninth moon is a great festival, the principal amusement of which is the flying of kites, made in the shape of birds and insects, on that very Black-Stone Hill on which the temple was situated. During this festival, in the following year, 1851 (when it fell on November 1st), the crowd of holiday-makers attacked the premises, destroyed the furniture, and carried off all they could lay hands upon. Mr. Welton took refuge in the interior of the temple, and was kindly protected by the priest. A few months later, when he

hired a Chinese house with a view of fitting it up as a school, the workmen employed in repairing and adapting it were so violently threatened by the *literati* that they had to desist ; two literary men engaged to organise the school were seized by the authorities (acting, it was believed, under instructions from Peking, where reactionary counsels then prevailed), flogged, and cast into prison ; and Mr. Welton was obliged to abandon his plan. A piece of land, however, was at length secured, upon which mission-houses and other buildings were erected ; and for twenty-seven years these premises were occupied without molestation. How they had then to be abandoned will appear hereafter.

The spirit of the missionaries, like that of St. Paul at Athens, was from the first deeply stirred by the sight of a whole city "given to idolatry," "full of idols." Heathen processions and superstitious observances met their eyes on every side as they walked the streets. Mr. Jackson wrote (July, 1850) :—

At this particular time of the year we can hardly stir out but we meet idolatrous processions. The gods are represented by immense paste-board heads and bodies, with wooden arms, which are moved by strings. They are supported by men, who are covered with the long drapery flowing from the idols' necks ; opposite to the man's face a hole is cut for the purpose of enabling him to see and breathe. It is enough to excite the smile of ridicule to notice the swaggering gait some of the men assume when they see the foreigner coming. Sometimes, as they can only see straight before them, in moving to one side of the way the idol's head gets a blow, and on one occasion his crown got knocked off. The people are "mad upon their idols."

Little missionary work could be done by men who as yet knew not the language ; but Mr. Welton's dispensary, besides exerting a powerful influence in giving them favour in the sight of the people, was made a means of disseminating Gospel truth, a Chinese tract, directing the reader to the



"True Physician," being given to every patient; and as for three or four years from 2,000 to 3,000 cases were treated annually, the way of life must have been made known very widely by this instrumentality. From 1852 to 1855 Mr. Welton laboured alone, Mr. Jackson having been removed elsewhere; and his perseverance soon enabled him to converse with the people. Among the villagers of the surrounding country, the frequenters of the plays performed in the temples by strolling actors, the students who flocked to Fuh-Chow for the literary examinations, the sick for whom his visits as a doctor were requested, the lepers in the village allotted for their separate residence, the Tartar soldiers in their distinct quarter of the city, and many other classes, we find him mingling freely, with the message of salvation ever on his lips. Everywhere "the common people heard him gladly"; he travelled from place to place without molestation; and even the extreme shyness at first manifested by the women gradually wore off. Natives were also employed to sell or distribute Chinese Testaments; but being of course heathen, they proved untrustworthy. In 1854 Mr. Welton succeeded in starting a school, which was soon well attended. Among those who sought his medical aid were the victims of opium, both the smokers and the friends of those who took it to destroy themselves:—

*Aug. 7, 1850.*—I have had applications from all classes of Chinese to cure them of opium smoking. They have generally, the better class especially, a great abhorrence of it, and pray for medicine to cure them of the habit. Their abhorrence extends to opium dealers; and the missionary who boldly opposes and decries the practice has a greater hold on the affections of the people. I always insist on the opium pipe being given up before I give medicine, as a test of sincerity. I have about fourteen pipes in my possession. Two persons earnestly besought me afterwards to restore them their pipes, which I resolutely refused. One man brought two persons with him, and tried to coerce me into it, but he did not succeed. I called to-day to see a married woman who had taken

opium with a view to destroy herself. This is the common means of suicide among the Chinese. I am generally called to the opium suicides early in the morning, at daybreak, for the opium is taken at night, and the friends do not know it until the following morning, when some hours have elapsed, and all hope of recovery is past.

This form of suicide is still common, and the missionaries have been frequently sent for, as Mr. Welton describes.

In June, 1855, after three years of patient sowing of the good seed alone, Mr. Welton was cheered by the arrival of two fellow-labourers, the Revs. F. M'Caw and M. Fearnley; but in the following year his own health broke down, and he returned home to die. He entered into rest March, 1857, leaving a touching testimony to his love for the great cause in the shape of a legacy to the Society of £1,500. Meanwhile the young missionaries were hard at work upon the language; and one of Mr. Fearnley's letters vividly paints the difficulties of the task :—

Learning the language with my teacher, word by word and sound by sound, and bringing every word into immediate use, in communication with my servants on domestic matters, or with the workers in wood and stone outside. Sounds have been my principal attention hitherto, practising incessantly the vowel sounds and tones, so utterly unlike anything the English ear and tongue have been accustomed to in their native land. The organs of speech have to be called off from many of their old actions, and forced violently into perpetually new motions and combinations. Latterly I have looked a little to the character, and I have felt quite refreshed by this partial relief of my overtasked ears and tongue, and employment of my yet unlaboured eyes.

In less than eighteen months after their arrival, however, they were able to begin preaching in public, and before this they were actively engaged in going from place to place conversing with the people. We append an extract or two from their journals, as illustrations of the first attempts to set the

message of salvation before the people of Fuh-Chow. Mr. Fearnley writes :—

*Dec. 16, 1856.*—Returned down the South Street towards my residence. As I had come up it, I had thought, "Well, this is too noisy and too crowded; one could not preach here; it would be a very good place, an admirable place, for a chapel; but one could not preach here in the open street; the press is too great, and the cries and noises too many." These had been my thoughts on going up the street; but as I returned down it, a man, leaning over the counter of a wine shop, seeing my blue bag, said, "Have you books?" and, on my answering in the affirmative, rejoined, "Give me a volume." By this time I was advanced close to his counter, and said to him, "But why do you want a volume? do you know what doctrine it teaches?" "Yes, the doctrines of Jesus," said he. "Well," I said, "I will enunciate to you some of the doctrines of Jesus if you are willing to hear." And, without giving him the book immediately, I began to tell him and his fellow-shopman and some bystanders outside, a few of the great and glorious truths which, rightly received, are able to make men wise unto salvation. Soon I heard a feeble voice close at my left hand, inquiring, in apparently earnest tones, whether Jesus was still alive; and, turning, found they proceeded from a very old and emaciated-looking man, who, by his pitiable poor and age-weary look, might reasonably put himself forward as one interested in a doctrine which spoke of a place where are the riches of everlasting pleasures, and where age and decay are unknown. Of course this question gave me an admirable starting point; and I declared to them, in no diffident terms I imagine, the eternal majesty of Him "who liveth and was dead, and, behold, He is alive for evermore."

After talking some time at this spot, and gradually turning away from the shop to address more audibly the now greatly-increased crowd, I acceded to the proposition of a barber, who was plying his trade at my left hand, and whose business was somewhat incommoded by the numbers of my auditory, and mounted a low stone breastwork which he pointed out to me on the opposite side of the road. Hither came all my previous audience, and more added themselves besides, for their standing-place was larger. And here, in the main street of Fuh-Chow, for as long a time as my voice would hold out in that open and noisy place, did I continue to address them, stimulated every now and then by some question put to me by one among the listeners, and unfolding to them, as well as



my yet narrow vocabulary would permit, the fearful truths of judgment and eternity; and inviting them, while yet it was to-day, while yet the grave had not shut its mouth upon them, to seek the Saviour Christ Jesus. I gave only one book to a well-dressed literary-looking man at this place, besides the one, *i.e.*, that I left in the shop where I began my discourse, for the crowd was so dense, and it was utterly beyond my power to put the books into the hands of those to whom I wished them to come, *viz.*, the more educated-looking among them. It was very pleasing, however, to see how perfectly free they were from any inclination to violence. In the very midst of the uproar, when a hundred hands were uplifted, and a hundred voices were shouting for a volume, and man and boy were pressing forward, and almost tumbling one over the other, in their eagerness to get the first chance of the coveted treasure, immediately I said, quietly but firmly, that I would give no book more at that place, and proceeded to step down from my eminence among the people, they at once made way; not a hand was raised to take a volume from my bag. With the exception of a few who accompanied me along the street, talking quietly and courteously to me, they dispersed, and the stream of noise and talk and traffic resumed its usual current through the ever-busy South Street.

Turning out of the South Street, when a little beyond the Confucian temple, I walked leisurely on homeward, somewhat wearied and lowered in voice-power by my late exertion. But meeting several people with books in their hands, which I conjectured to have been given to them by my colleague, Mr. M'Caw, and which, on examination, I found to be really so—meeting these, I could not forbear taking a volume from the hand of a young man who held it, and questioning him as to the doctrine it taught. This soon brought a crowd about me, and the conversation and address from me which ensued was to me the most pleasing I had been engaged in that day. The first person that markedly engaged my attention was a tall, handsome-looking, well-dressed young man, who undertook, it would appear, to roast me a little for the amusement of the bystanders. "And this Jesus," he began, "if a man believes in Him he'll go to heaven, will he?" "Yes, if he truly believes in Him, and so hates sin, which Jesus' soul hateth, trusting to His merits only, he will go to heaven." "Oh!" and a scornful smile played over his features the while, and I could see his side-look of ridicule to those beside him—"Oh! and what must we do if we believe in Jesus? what must we do? What must our course of conduct be?" There, I fancy, he considered that he had puzzled me, for his laugh was peculiarly joyous, and his side-

wink to the bystanders exceedingly triumphant. But I told him that I would answer him very quickly if he would listen. "First," I said, "let the heart within think good thoughts. Jesus knows the thoughts, and all those who profess faith in Him must purify their thoughts. Secondly, let the mouth speak good and holy words—no falsehood, no wicked, no reviling words. (Here the Chinese offend grievously.) Thirdly, let the hand occupy itself in good deeds, not in stealing, not in fighting, not in injuring men." As I gave him these three divisions of the conduct to be observed by those who wished to believe in Jesus, his face became more serious. My positions were founded on principles which he himself and his countrymen could not deny to be good. He turned his head and looked behind him when I uttered the first as if he were looking for somebody coming up in that direction; but really, if my thoughts misled me not, in a certain measure of disappointment that my answer gave him so little handle for ridicule. I called to him to listen to me again when he turned his head away, and gave him my second branch of Christian duty, and afterwards my third.

Another man, apparently a tradesman, brought an argument against both the power and benevolence of Jesus, and this scornfully and mockingly. Being of humble grade, his thoughts occupied with things material, he said, "I think that Jesus should make rice cheaper, that the people, now but scantily fed, might eat." "Why," I said, "if men were dealt with according to their deserts, it would be still dearer even than now."

Thus is it then, in the back-room away from the street, on the front shop threshold, in the open glare and toil and bustle of the main street, in the by-lane, in the little bay by the street side, where a wall perhaps recedes and gives standing room, in each and every place, by God's mercy, we are permitted and privileged to preach the everlasting Gospel.

*Dec. 17.*—It was curious to observe how much interest already had been excited in this part of the city. "Books, books," was the cry everywhere; and I could hear one little boy repeating to a man with whom he was walking some of my remarks respecting the sin of using bad language in the streets. Many shouted, as I thought in ridicule, "Jesus," "Jesus," "Jesus is very high." And, in addition to our common name of "foreign child," I heard one person calling after me, "Jesus' foreign child." So that that wondrous name has already begun its progress here; now in shame and contumely, but to end, we hope, in the mouths of many at least in glory and reverence.

*Dec. 20.*—To-day again went down into the streets to repeat my small



attempt at preaching. Once, during the morning, before I went down, the thought came before me so vividly of my exceeding inaptitude for such a work, my yet lamentably scanty stock of words, my still scantier power of idiomatic construction of sentences, my far from perfect utterance of the tones—joined with all which, too, I reflected on the exceeding dissimilarity of the modes of thought of the people of this land and of my own land—and the result of the whole on my mind was, "Oh, how can I go? How can I possibly stand there by a wall-side with a hundred staring Chinamen about me, and exhibit to them all my imperfections, and lay before them my uncouth modes of thought? How can I do this?" But yet, with all these thoughts, I did not for a moment say, "Shall I stay? Shall I omit to go?"

The next paragraph is from Mr. M'Caw's journal. He refers to what the missionaries have ever found the chief hindrance to their work, the opium traffic. Such scenes as he describes are still frequent, and sadly militate against the missionaries' success. It may be stated here that in the Great South Street, not far from the printer's mentioned by Mr. M'Caw, there is now a chapel belonging to the Society.

*Oct. 16.*—Preached at the printer's door, corner of Great South Street. When I had spoken some time, a smart-looking man asked me if I had any opium. "No," I said, "I don't use it, nor do the true worshippers of Jesus use it either." "What countryman are you?" was his next question. "Englishman," I answered. "And you do not smoke opium? Do not your countrymen bring it here?" He then turned to the crowd, with an air of triumph, raising his hand and shaking it aloft, soon enlisting all the audience on his side; and to make the scene more ludicrous—to say nothing worse of it—in the midst of all the confusion an old woman, apparently above sixty, came forward, and clenching her hand, shook it up at my face in desperate rage. I remained quiet for some time, until the noise abated; then I addressed them on the subject, and told them that I came here to teach them a religion which condemned all such evil drugs and practices.

Neither of the two brethren found any lack of willing hearers; but neither was spared to the Mission long enough

to have the joy of seeing any of these hearers turning from idols to serve the living God. Mr. M'Caw's career in particular, though giving great promise of future usefulness, was a brief one indeed. His wife had been taken from him within a few months of her landing in China, and after two years' faithful labour he too died of fever in August, 1857. Another two years saw the Mission deprived also of Mr. Fearnley, who was obliged by his wife's illness to leave; and though in the meanwhile the Rev. G. Smith had arrived at Fuh-Chow, this again left the work to a single labourer unfamiliar with the language.

Long, however, before Mr. Smith could speak with any comfort or readiness, he was going in and out among the people, setting before them with a stammering tongue, but with the loving heart of a true missionary, the claims and the invitations of the Gospel. We have just seen the ordinary incidents of such work, and need not repeat them. But one passage in Mr. Smith's journal is worth noticing, as it introduces us to a department of evangelistic work in Fuh-Chow, which must have severely tried both his patience and his moral courage.

In China, the honour attached to the attainment of literary degrees is extraordinary, and success in the examinations is an indispensable qualification, not only for official employment, but for social position. There are four of these degrees. The first, to attain which the candidate must pass three examinations, is called *Siu-Tsai*, or "Budding Talent." It raises the possessor of it above the common people, and exempts him from corporal punishment, but it does not qualify him for Government employ. The second degree, called *Ku-Fin*, or "Promoted Man," qualifies for the lower offices. The examination for it is held every three years, in all the eighteen provincial capitals; and there are generally from five to ten



thousand candidates at each capital. The third, called *Tsin-Sz*, or "Advanced Scholar," is the entrance to higher official life, and the examination, also triennial, is held only at Peking. The fourth degree of *Han-Lin*, or, as it may be called, "Academician," is only attained by the few who aspire to the highest posts, and is conferred with much ceremony at the imperial palace. The triennial examination for the second degree was held at Fuh-Chow in 1859, and the city was crowded with candidates from every part of the province of Fuh-Kien; and Mr. Smith resolved, if he could not speak intelligibly to these students, that he would at least distribute copies of the Scriptures at the door of the examination hall:—

*Aug. 15.*—This year the examinations for the Ku-Jin, or second literary degree, take place in this city. Consequently the place is crowded with reading men from every part of this large province, and it forms an admirable opportunity for spreading far and wide a knowledge of the truth. To-day we went down with a large number of copies of the Scriptures, to take advantage of the opportunity thus presented. After waiting about two hours, during which we engaged in conversation with the people standing about the place, the beating of a drum, a loud report produced by a kind of cracker, and the commencement of some very unharmonious music, announced the speedy exit of some of the anxious candidates, to each of whom we proffered a volume out of our treasures, and only in two instances were they declined. Some, getting one volume, came to us to complete the set. Besides ourselves, two American brethren were engaged in the same good work. Nor was Satan altogether idle; he had a servant there distributing short tracts concerning Kwang-Ing, the goddess of mercy, according to the Chinese. Another was endeavouring to procure merit by distributing perfumes to the scholars, including ourselves in his favours. Others were equally busy, perhaps even more perseveringly so, in selling tea and refreshments to the weary candidates.

*Aug. 17.*—Again distributing Scriptures to the literary men. It may be that many will not be read, many not even taken home; but if only one or two should be instrumental in turning an idolater from the error of



his way, all our expenditure and fatigue will be more, far more, than repaid.

*Aug. 19.*—At the examination hall again with copies of the precious Word. Whilst waiting, we got into conversation with a literary man from Long-Ping, a city about 110 miles further up the river. He had received books both from us and the American missionaries on a former day, and commenced his conversation by remarking on their contents. Thus one instance came to our knowledge in which our books had received some attention. Perhaps this man, on his return, may read the strange books to others, and thus the seed of life be introduced into his far distant city.

*Aug. 21.*—Again at our post, though a wearisome work, and one from which no immediate result is to be anticipated. Yet we feel it our duty and our privilege to sow the seed, leaving it perchance to others to reap the harvest. On this occasion many of the candidates under examination belonged to the city. This drew a large crowd of their friends to the place, which rendered our work much more difficult. This time, too, it was quite dark before the doors were opened, which added to our task, by making it more difficult for the candidates to see the offered books, and for us to distinguish them from the crowd; and at last, fatigued and exhausted, we had to wend our way home without quite emptying our baskets.

The following additional entry in his journal takes us behind the scenes with regard to these examinations:—

*Aug. 26.*—At the beginning of this month my teacher complained of weakness from the excessive heat, and expressed his inability to come for the whole day, proposing to come but half the day and receive but half pay. Knowing the Chinese greediness for money, and feeling the effects of the heat myself, I supposed him to be sincere, and consented to his proposal. After a few days his eyes became very bad, and he was unable to come at all. This, too, is a very common ailment among the Chinese, and did not excite my suspicion. But at the end of the month I was surprised by an unblushing confession, entirely unasked for, that he had got permission to stay away in order to write minute copies of the Chinese classics for the use of men going into the examinations, for them to secrete in their clothes, and this had made his eyes bad. This man has been with missionaries now about eight years, and is in the habit of explaining the Scriptures to our people. We have every reason to fear that his heart

is thoroughly seared against the truth, yet are obliged to retain him in order to get a knowledge of the language. This is not the least of a missionary's trials.

Ten years had now elapsed. Diligently and prayerfully had the sowers scattered the good seed over the Happy City and the surrounding valley. But while year after year the fertile and well-watered plain yielded its earthly produce to the labours of the agriculturist—while the rice and the tobacco and the sugar-cane flourished, and crop after crop was gathered in—while the countless chests piled up on the wharves for export showed that the tea plantations, too, in the uplands failed not amply to reward the cultivators—the spiritual husbandman waited, and waited, and looked in vain for any sign that the seed of the kingdom had even taken root, much less was springing up. The people were hearers, indeed, and willing hearers, but they were wayside hearers. The Gospel grain fell upon hearts not only naturally hard, but trodden over by the petrifying tramp of superstition, and ignorance, and vice.

But how was it that the earth yielded its increase in regular and unchanging order? Was it not because He whose power alone gives "rain from heaven and fruitful seasons, filling our hearts with food and gladness," had given His Divine decree that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease"? And if the same God has also promised to the spiritual sower that "in due season he shall reap, if he faint not," would not the very fact that the one promise was fulfilled before the eyes of the missionaries year by year be the assurance to them that, in the Lord's time, the other must needs be fulfilled also?

And so it was. Though sickness or death had removed Welton, and Mc'Caw, and Fearnley, and the wives of the two

latter, the new-comer, Mr. Smith, "fainted not," and "in due season," as we shall see, he did reap.

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'Mid the tread of many feet,  
'Mid the hurry and the throng,  
In the burden and the heat,  
Have the working hours seemed long?  
Softly the shadow falls,  
And the pilgrim's race is run;  
While through celestial halls  
Resounds the glad "*Well done!*"

Well worth the daily cross;  
Well worth the earnest toil;  
Well worth reproach and loss,  
The fight on stranger soil!  
Let us lift our hearts and pray,  
And take our journey on;  
Work while 'tis called to-day  
With the thought of that "*Well done!*"

*Author of Copsley Annals.*

Fret not for sheaves; a holy patience keep;  
Look for the early and the latter rain,  
For all that faith hath scattered love shall reap.  
Gladness is sown: thy Lord may let thee weep,  
But not one prayer of thine shall be in vain.

*Anna Shipton.*



### CHAPTER III.

#### FUH-CHOW.—THE FIRST-FRUITS OF THE HARVEST.

Let it alone this year also.—*St. Luke* xiii. 8.

In due season we shall reap, if we faint not.—*Gal.* vi. 9.

Praise Him that He gave the rain  
To mature the swelling grain ;  
For His mercies still endure  
Ever faithful, ever sure.

And hath bid the fruitful field  
Crops of precious increase yield ;  
For His mercies still endure  
Ever faithful, ever sure.

Praise Him for our harvest-store ;  
He hath filled the garner floor ;  
For His mercies still endure  
Ever faithful, ever sure.

*Sir H. W. Baker.*



N 1860, the tenth year "without one single conversion, or prospect of such a thing," the Home Committee were seriously discussing the expediency of abandoning Fuh-Chow. With the more promising Missions further north, in the Cheh-Kiang province, undermanned, was it right to cling to a place where God seemed to be withholding His blessing? But Mr. Smith, on hearing this, made a most earnest appeal to be allowed to remain. Not for three years (as in our Lord's parable),



but for ten, had fruit been sought, and none found ; yet the patient "dresser of the vineyard" begged that the fruitless tree might be "let alone that year also." And *that very year* the reward so long looked for, and so unceasingly prayed for, began to be vouchsafed. On December 22nd, 1860, Mr. Smith wrote home, "I hope that a brighter day is about to dawn upon us. There are three men whom I really look upon as honest inquirers."

It is interesting to observe that the very agency first employed (by Mr. Welton) to sow the seed at Fuh-Chow—that of medical skill—was now the instrument used by God to reap the first-fruits. The Rev. W. H. Collins, a qualified surgeon (an M.R.C.S.), then stationed at Shanghai, paid a visit to Mr. Smith, and during his stay opened a temporary dispensary, to which numbers resorted. Earnestly were the claims and invitations of the Gospel pressed upon the applicants for medicine ; and the inquirers referred to in Mr. Smith's letter were the result of this effort.

Two of these men were baptized on March 31st, 1861, and the other, with a fourth, on July 4th of the same year. On the latter date Mr. Smith touchingly writes : "With only these few converts I begin to feel something of the anxieties and fears and doubts, but something also of the joys of which St. Paul speaks. They are indeed as children : oh ! that the Lord may give me grace to be a father to them." His "anxieties and fears and doubts" were, alas ! only too well-founded. It is a truly mysterious and humbling fact, that of the four who seemed to be the first-fruits of what we now know has been an abundant harvest, *three* afterwards fell away from the faith ! One, named Tang, is to this day an upright and trustworthy Christian man, and is employed by the Mission as a chapel-keeper. Another, named Lo Sia, who was expelled the Church for immorality, and lived for many

years a life of sin and extreme wretchedness, was in 1879, by the abounding grace of God, brought to true repentance. He died shortly afterwards in the house of one of the Christians resting upon Him whose blood cleanseth from all sin, and having only one wish—which was that he might see Mr. Wolfe again, and by him be re-admitted to the Church on earth. This was not granted him.

The prospects of the Mission now rapidly brightened. Other inquirers came forward ; the authorities at last conceded the right of opening preaching chapels and schools within the city, which was speedily availed of ; crowds of attentive listeners attended the services thus established ; books and tracts in large numbers were eagerly purchased, so much so that free distribution was suspended ; the colporteurs sent to the surrounding villages met with the most encouraging reception ; and best of all, Mr. Smith was able to write at the beginning of 1863, "Our converts have given us satisfactory evidence of their faith in Christ during the past year ; and in the face of persecution, reproach, and want, caused by their adherence to the doctrines of our dear Redeemer, have kept the faith." A girls' boarding-school was opened by Mrs. Smith, to which day scholars also were invited ; but in vain, for "the poor little things, with their crippled feet, could not get up and down the hill," and the school had to be relinquished. Another effort was made in 1864, when the school was reopened with greater success, and has since furnished many well-taught female teachers and wives of catechists, some of whom are usefully engaged in various parts of the province. The barbarous custom which thus hindered the success of the school also disabled many women from attending the services who would gladly have come. A boys' school, started rather later, was fairly successful.

In the summer of 1862 the Rev. J. R. Wolfe joined the



Mission ; and this reinforcement encouraged Mr. Smith to look out into the regions beyond, and begin to form plans for sending the Gospel to them. The great Island of Formosa, only a day's sail from Fuh-Chow, particularly called forth his sympathies ; and all that he heard of the populous cities and innumerable villages in the interior of the Fuh-Kien province sounded in his ears as a call to "come and help them" also.

But now, once more, in the mysterious providence of God a dark cloud was to overshadow the Mission. In October, 1863, it was for the third time bereft of its leader. The call came to Mr. Smith to "go up higher," and while the faithful servant was entering into the joy of his Lord, Mr. Wolfe entered upon the sole charge of the work. Within two months he too was brought to the verge of the grave by dangerous sickness. "It pleased the Lord to spare him," said the Committee in reporting this further trial, "lest we should have sorrow upon sorrow ;" but he had to retire for a time to Hong-Kong for the recovery of his health, and Fuh-Chow was once more without a C.M.S. missionary.

Very different, however, was the state of the Mission from what it had been when former bereavements occurred. There was now a Native Church, small indeed in numbers, but strong in faith and zeal. Mr. Smith left behind him thirteen baptized members and five converts awaiting baptism. A faithful and able convert of the American Mission, named Wong Kiu-taik, acted as pastor and evangelist, and hundreds attended his preaching in two chapels in the heart of the city. The Great Shepherd did not forsake His sheep ; and although while Mr. Wolfe was still lying sick four hundred miles away, a severe trial was permitted to come upon them, their faith was sustained, and all was graciously overruled for good.

In the early part of 1864 a violent outbreak of popular fury arose against the work of another society labouring in the

city, and the C.M.S. Mission was not spared. The rioters destroyed a preaching chapel, schools, Mission-library, and dwellings of the Native agents, did much damage to other property, and inflicted severe injuries on such Chinese Christians as they could lay hold of. In one night, seemingly, the work of years was undone. We can imagine what a sore trial all this must have been to a little band of recent converts, with no missionary to cheer their hearts and explain that it was no "strange thing" that had happened unto them. Two inquirers took alarm, and withdrew, though we believe they afterwards returned; but not one baptized member wavered. And what was the general result? Not only did Mr. Wolfe, on his return, succeed in getting full compensation for damage done, so that he was able at once to rebuild the wrecked Mission premises, but the riots did a real service to the work by bringing Christianity prominently before people of all classes. Men who had hitherto not known, or not noticed, what was going on, began to inquire what this new doctrine really was. Crowds flocked to the rebuilt chapels; false and gross reports which had been circulated were discredited; the notion that Christians could only be abhorred by all right-thinking folk for their vile and wicked lives was corrected; an anonymous book appeared, evidently the production of a heathen little acquainted with Christianity, but defending the missionaries; and one of the converts said, "It is much easier to be a Christian now than it was twelve months ago, before the riots."

Yet domestic persecution continued, and the Master's words were fulfilled, "A man's foes shall be them of his own household." Mr. Wolfe wrote, "Our two catechists [Wong Kiu-taik and Li Ching-mi, of whom we shall hear again] have to bear a great deal for the sake of Christ, even from their own families. They do indeed suffer shame for the name of the



Lord Jesus. I am persuaded it does them good, but it is not pleasant to the flesh." The zeal also of these Chinese brethren was exemplary, and it was not fruitless. Of some of the converts, who came in one by one at this time, it is mentioned that they were brought to Christ by the instrumentality of Wong Kiu-taik.

One of these new converts was a very interesting case. He was a most bitter opponent of the Mission, and used to come to the chapel on purpose to interrupt the service and abuse the catechist. One day he was so violent that he had to be turned out, after which he did not appear again for some months, and was quite lost sight of. But one Sunday Mr. Wolfe, noticing a stranger listening attentively, went and spoke to him. "Sing-sang" (*i.e.* Sir), said the stranger, "don't you know me?" It was the very man, but Mr. Wolfe had not recognised him. He had not come under any other human Christian influence during his absence, but the Spirit of God had been his teacher; he had given up idolatry, and now wished to "be a Christian and worship Jesus." He placed himself under regular instruction, and at length his baptism was fixed for Christmas Day, 1864. At this he hesitated, saying, "I am not worthy to be baptized on the day my Saviour was born into the world"; but the appropriateness of the day for an event which was to be the sign and seal of his "new birth unto righteousness," having been pointed out, he not only came forward himself to the font, but brought his little daughter in his arms to consecrate her also to the service of Christ. His name was Ling, to which was now added [as a Christian name] Cheng Seng (*i.e.* highest degree of faith). He had carried on a lucrative business in connection with the idol temples. This he gave up, which brought upon him much persecution, and he was often followed in the streets by a crowd of people blaspheming

that holy Name by which he was called. Another of the new converts brought a storm upon his head by resigning his situation as foreman in a mercantile establishment, because he would neither work on the Lord's Day nor be a party to the deceit and fraud practised in the trade.

The Mission was not now left to a single missionary. The Rev. A. W. Cribb had arrived in November, 1864, and after passing through the usual weary period of hard study of the language, was actively engaged in useful labours.

A few brief extracts from his journals will illustrate some features of his itinerating work :—

*Tuesday, Dec. 5, 1865.*—As I was wending my way towards another village, we came to two large fish ponds with a narrow earthen path-way between them. The colporteur went in front, and I followed on my horse. When we had nearly crossed, we found an opening in the path about one and a half feet wide. The horse made a jump, but as the colporteur was too close in front she attempted to jump to his right, and, in doing so, her hind legs slipped into the pond on the left. In attempting to get up, her front legs slipped into the pond on the right, and thus we were worse off than before. I was, however, able to dismount, and then by some means or other she got her whole body into the pond on the right. At this moment a Chinaman came forward to help, and seizing her by the bridle pulled violently, and the horse at the same time slipping again, the bridle broke and came off in our hands, leaving her free. She then swam across the pond to an easier place of ascent, and then ran away, being somewhat frightened at what had occurred. It was not without great difficulty I succeeded in catching her just as she was rolling in a fresh ploughed field. A man who had seen the accident then called out to those standing near me, "Is he a teacher of the doctrines of Jesus? Why then did not Jesus protect him?" At this the people laughed, and thought this a cause of triumph. I endeavoured to show that I had been protected, and that as it was I had not even any of the mud of the pond upon me, and the only harm my horse had sustained was a wetting and a roll in the dirt, which made her a wretched object for the time, but would all brush off when dry; therefore, considering the danger I had been exposed to, I had great cause for thankfulness.

*Monday, Jan. 22.*—This afternoon I went out again into the villages, leaving the city by the West Gate. Preached at Se-ang-seng and Tan-tie. At the former place about fourteen assembled to hear us, one of whom was a great opium-smoker. At Tan-tie we had about thirty adults, all of whom listened very attentively. One old man asked several questions. On my return I saw a part of the body of a child lying near a pond; the head and all the upper part of the body had been devoured by the dogs and birds. It was a horrid sight. I should think the child had been thrown from the city wall alive, its destroyer's aim being to drown it in the pond, but it fell four or five yards from the edge of it. About ten or twelve yards from the spot was a wooden image. I understood my helper to say that when the heathen bury a child they also bury an image of that kind with it. The one I saw was new, and neither child nor image could have been lying there many hours. I imagine that they must have been thrown there during the night, or early this morning; and as the child's body had been supposed to have gone into the water, the idol was intended to go there too, to preserve the child's spirit in the other world. Such is the cruelty, inhumanity, and superstition of heathens.

*Monday, Jan. 29.*—Studied with my teacher the various terms of etiquette used in conversation. Had an early dinner and went out into the villages. Went first to a place called Tan-tie, though not the same as that visited last Monday. Here the congregation we gathered was composed chiefly of women. They were very talkative, and for every sentence we spoke to them they must ask three or four questions as to my age, clothes, abode, &c. I fear they will remember very little we said to them. The afternoon was very hot indeed, and I was afraid to venture too far in the sun, so coming to a tree which afforded good shade I sat down till it was time to return home and the sun was losing power. Many persons gathered round us, and we had a long talk to them. One man stayed over an hour, and then walked part of the way home with us. As usual, we were asked more than once what we gave to those who embrace our religion. Anything in the shape of dollars would bring numbers of converts into the church, but such as would do no good. They cannot understand why I go into the villages. To-day I was frequently asked what I had come to buy—fields? or sugar canes? or what?

*Friday, March 2.*—This afternoon I went to a village called Se-iong, and found several men playing at cards where I had hoped to preach. I told them my errand, and they desired me to preach, saying that they

could hear and play too. Knowing their thoughts would be too much set on their game lest they should lose their money, I walked a little further and, though raining a little, stood in the open air and addressed those who assembled. We remained there about two hours answering their many questions. All were very attentive, and as there was no business going on none left us till we had finished speaking. Before we closed there were about forty persons around us. One man seemed particularly interested and asked many questions. He said the doctrines we taught were very good, but he was afraid he could not embrace them. We asked him, "Why not?" he replied, "Because I am engaged in business." I told him that this was no impediment, as we did not wish him to forsake his calling, but only to carry it on in accordance with the teaching of Scripture, viz., honestly. This, he said was his difficulty: he was a fish dealer, and when a person asked him the price of his fish, he was obliged "to tell a lie," or he could not sell. For instance, if he asked 120 cash per pound for it, he would perhaps be offered 80 cash. Then, after protesting for some time that he spoke the truth and could not sell under, the buyer would advance his offer to 100 cash, which was about the real value of the fish. "If, then," said he, "I asked the true price at first I should get no profit at all and so must starve." We tried to show him that truthfulness would after a short time answer best, and that in the end he would be likely to gain rather than lose. He admitted that this might be the case after a time when he became known, but said he would have to starve in the meanwhile. We distributed some tracts; may the Holy Spirit apply them to the hearts of all who read them!

In the following year the converts were doubled, and the number rose to fifty, and this, be it observed, not by the half-hearted adherence of whole villages or families coming in *en masse*, but by the subjugation of individual souls, one by one, to the obedience of Christ. This year was also marked by decided tokens of spiritual growth in the little Church—"increased prayerfulness, more zeal for the conversion of others, a deeper acquaintance with the truth, greater boldness for Christ, and less shrinking from the shame of the Cross." Severe discipline was exercised in one or two cases of inconsistency by excluding the offenders from the Lord's Table. This had a whole-



some effect generally, and the backsliders themselves came back in deep penitence to be readmitted. Persecution, more or less trying, continued, and the hostility of the literary classes was undiminished—a regular association being formed by them to oppose the missionaries, and particularly to prevent Chinamen from selling or renting premises to them. But the common people gladly heard the message of salvation ; a weekly discussion class was successfully carried on, and proved very useful for the exposition of Christian principles ; the Scriptures were widely distributed ; and one man was converted, without instruction by the missionaries, by reading a copy of St. Matthew's Gospel. No wonder Mr. Wolfe could write, "The year 1866 has closed in hope, and the year 1867 has opened with brighter prospects than ever."

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The few that truly call Thee Lord,  
And wait Thy sanctifying word,  
And Thee their utmost Saviour own ;  
Unite and perfect them in one.

O let them all Thy mind express,  
Stand forth Thy chosen witnesses :  
Thy power unto salvation show,  
And perfect holiness below.

In them let all mankind behold,  
How Christians lived in days of old ;  
Mighty their envious foes to move,  
A proverb of reproach—and love.

Call them into Thy wondrous light,  
Worthy to walk with Thee in white !  
Make up Thy jewels, Lord, and show  
The glorious, spotless Church below !

*C. Wesley.*



## CHAPTER IV.

### FUH-CHOW.—BUILDING UP THE CHURCH.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.—*Acts xiv. 22, 23.*

And so were the churches established in the faith, and increased in number daily.—*Acts xvi. 5.*

Other ground can no man lay;  
Jesus takes our sins away;  
Jesus the foundation is,  
This shall stand, and only this:  
Fitly framed in Him we are,  
All the building rises fair;  
Let it to a temple rise,  
Worthy Him who fills the skies.

Build us in one body up,  
Call'd in one high calling's hope:  
One the Spirit Whom we claim;  
One the pure baptismal flame;  
One the faith, and common Lord;  
One the Father lives adored,  
Over, through, and in us all  
God incomprehensible.

*C. Wesley.*



HEN Mr. Wolfe wrote, "The year 1867 opens with brighter prospects than ever," it was with reference, not only to the improved prospects at Fuh-Chow, but also, and specially, to the newly-commenced work in the country districts. It was in that very

year, 1867, that the harvest of souls in the newly-occupied out-stations began to spring up. The preaching of the catechists at Lieng-Kong, Lo-Nguong, A-chia, and Ku-Cheng, was rewarded with several deeply interesting conversions, and it was evident that a new epoch in the history of the Mission had begun. Of this work, which, in fourteen years, has resulted in the gathering into the Church of more than three thousand Chinese converts, distributed among more than a hundred towns and villages, we shall give a full account in subsequent chapters. But before proceeding to do so, we continue the general history of the Mission, and particularly that of Fuh-Chow itself.

We now come to what may be called a building-up period. We find the Bishop of Victoria (Hong-Kong), Dr. Alford, twice visiting the Mission, administering the rite of Confirmation to the converts, and ordaining the first Chinese clergyman in Fuh-Kien. We find measures taken by the missionaries for the training of Native teachers and evangelists. We find useful Christian books being translated into the Chinese language. And we find trial and persecution purifying the Church, and welding the true members more closely to their Divine Head and to one another.

But we must first go back a little, and refer briefly to the building of the *material* church; for the Mission now had a house of prayer in the heart of the city worthy of the capital, and of the growing congregation, provided in the most gratifying manner. The European merchants, struck with the manifest blessing vouchsafed to the work, had subscribed 5,000 dollars for this purpose, and the new church had been publicly and solemnly opened on October 8th, 1865. Mr. Cribb gives an interesting account of the church itself, and of the opening service :—

It is a solid building of brick, after the Gothic style. You enter from

the street into a small porch, and from thence into the body of the church. The roof is of open woodwork varnished, supported by pillars of wood covered with a kind of concrete (which the Chinese call "sangkah"), which makes them look like granite. From the capitals of these springs an elliptic arch, which reaches to the roof, the space between the main beams and uprights of the roof and the arch being filled in with trellis work. The seats are something like those now put in new churches, being open, with elliptic pointed tops, and a Gothic circle cut in them. The pulpit stands on the south, and the reading-desk on the north side of the chancel, and the lectern between them. They are all of wood varnished. The chancel is raised by four steps, and the floor of it and of the aisles also is painted to imitate encaustic tiles, with a *fleur de lis* in the centre of each. The Creed, Lord's Prayer, and Ten Commandments are written in gold on a black ground, after the Chinese custom of writing on slabs. Over the chancel arch is a large scroll, bearing the text in Chinese, "Glory to God in the highest, and on earth peace, goodwill towards men." On the walls also between each of the windows are small scrolls of various forms, with appropriate texts of Scripture upon them. The font, which is handsomely carved in stone, stands at the entrance to the church, between the two doors. A small harmonium standing in the north corner near the reading-desk and vestry completes the furniture. An architect who was present at the opening admired the building very much, and said he could find no fault in it; "everything is very nice"—and he was astonished that unprofessional hands should be able to erect such a structure without the aid of an architect. The bell which calls us to service is the one which hung at the forecastle of the famous ship *Childers*, which was wrecked here this year. Thus much for the building. It was erected at the cost of five thousand dollars, a good part of which was contributed by the merchants on the spot. It goes by the name of "Choi hieng tong," which I believe literally means "the hall of all good (or worthy) men," but which with more freedom we translate "All Saints' Church." In China it is considered disrespectful to a person to call a building after his name, or otherwise it would probably have been called "Christ Church," or after one of the apostles.

And now for the opening service. At our invitation several of the English merchants and American missionaries, together with the lieutenant of the gunboat and the lieutenant of the Anglo-Chinese contingent, came up to witness our proceedings. Divine service commenced at 11 o'clock. After singing in Chinese the well-known hymn,



"Rock of Ages," I proceeded with the Morning Service in Chinese, our chief helper, Kiu-taik, reading the Lessons. We then advanced to the font, and Mr. Wolfe read the baptismal services, and baptized four adults and six children. Of the four adults, the first was a man named Ling, about forty years old, who has been an inquirer for several months; the second was his wife; the third his eldest son (the younger one being baptized as an infant); and the fourth a boy from our school, who is about twelve years old.

After the baptisms, which occupied a very long time, I read the remainder of Morning Service in English, and then the English portion of the community sang the hymn, "Jesus shall reign where'er the sun," after which Mr. Wolfe preached an excellent sermon from Matt. xxviii. 19, 20.

The benediction was pronounced both in English and Chinese, and then the congregation (which numbered nearly two hundred) dispersed, all feeling greatly pleased at what they had seen and heard. Our church will seat about three hundred. We might have had it crammed to overflowing had we chosen to let in all who applied; but fearing a disturbance we obtained the assistance of two district policemen, who guarded the gate and admitted none but the members of our own or of the American Churches, and those who were known to us as quiet and orderly persons. As soon as this congregation had dispersed the church was filled by the eager and curious Chinese who had been unsuccessful in gaining admission to the first service. When all were seated, Kiu-taik ascended the pulpit, and explained the reason of our meeting together, the object we had in view in building the church, and then pointed them to Jesus as the only Saviour, and to Jehovah as the only true God. Mr. Wolfe added a few words, and then we separated.

In 1867, the opening of a new chapel in "North Street" gave the missionaries a third centre of evangelistic effort—the other two being the first chapel, in "South Street" (Nangka), and the new church in "Back Street." The new "North Street" chapel was the special charge of Mr. Cribb, who, having now mastered the language, was working vigorously. Besides the services at this chapel, and a share of those at the principal church, he took the north-western part of the province as a field for itineration, of which Ku-Cheng

was the centre. He also systematically visited the villages which in great numbers dot the plain of the Min around and above Fuh-Chow; and finding that the people, being in the fields at work, could not attend the preaching in the day-time, he made the experiment of renting a room in a village for a night-meeting once a week. He would leave the city towards sunset, walk eight miles to the place, preach for an hour—the room being thronged—converse with inquirers, get supper and a little sleep, and return to Fuh-Chow at day-break. Further, he started a boarding-school for boys, on the plan which has done so much good in some parts of India; and, devoting some time to literary work, he produced in the next year or two a Chinese Reference New Testament and Harmony of the Gospels.

The attitude of the people at this time was friendly and respectful. Eight or nine persons were baptized in the city this year, among them "a high literary character" in the Chinese sense of the term, who was at once brought into useful service in helping to train the catechists.

It was in the early part of 1868 that the infant Church of Fuh-Kien had for the first time the advantage of an Episcopal visitation. Bishop Alford, who had lately come into his diocese, not only visited Fuh-Chow itself, but made a tour of two or three hundred miles among the out-stations, partly on foot and partly in the Chinese "sedan-chair." He held confirmations at Fuh-Chow, Lieng-Kong, Tang-Iong, Lo-Nguong, and Ku-Cheng; and no less than ninety Chinese Christians received "the laying on of hands" and ratified their baptismal vows. At some of the stations there were also candidates ready for baptism, whom the Bishop himself admitted into the Church. Of the confirmation in the city Bishop Alford wrote:—

The confirmation at Fuh-Chow took place on Wednesday afternoon,

May 16th, 1868. It was an occasion of much interest to the converts. Before 2 P.M. they had assembled in their excellent church, which standing up as it does above the native houses in the vast city, is, as you gaze upon it from the surrounding hills, one of the principal objects attracting notice. There are two millions of people within a radius of about five miles, the Mission church being taken as the centre point; and from the hill upon which our missionaries' houses stand, especially from its summit, where an altar is erected in adoration of heaven and earth, their habitations may be looked upon as "in a moment of time." It is a grand sight! Towering hills encircling the plain beneath; the broad river crowded with native shipping hastening to the sea; the temples and pagodas, the public buildings, and mass of human habitations; the busy hum of the multitude! But the Mission church is the object to which the eye turns with real delight; and within its walls that afternoon were assembled a congregation of devout and rejoicing Christian converts, already baptized in riper years and on their own profession, and now about to renew in confirmation, in presence of one another, and of the Church and her Ministers and her Master, the solemn vow and promise of the baptismal covenant. I am sure that confirmation was no unmeaning ceremony that afternoon. Eighteen men, ten women, and five youths came forward, and to the confirmation question distinctly and separately replied, "I do"; and over each candidate, by the Bishop in English and the missionary in Chinese, the affecting prayer was offered, "Defend, O Lord, this Thy servant," &c. It was a novel sight to see the Chinese women publicly come forward and confess Christ, and to hear each one speak for herself. The seclusion in which the Chinese women delight to dwell makes it a breach almost of propriety on their part, according to Chinese notions, that they should appear, or even speak in public. It was no mean test of their sincerity that they consented so to do; and the missionaries rejoiced much in their behalf. One of these women is a schoolmistress, and is now a Chinese clergyman's wife, for her husband was ordained on Ascension Day, and an exemplary woman she is. Then, among the catechists there were tried men, who had suffered persecution, some even stripes and hard usage, as well as loss of property, for Christ's sake, and who now are in their respective spheres bold and zealous evangelists. Such were the candidates for confirmation on this occasion; and a more sincere, devout, and interesting band of Christians I can hardly suppose any bishop ever laid his hands upon.

On Ascension Day a still more important event in the

history of the Mission took place—the senior catechist, Wong Kiu-taik, being admitted by the Bishop to deacon's orders.

The story of this first Chinese clergyman in Fuh-Kien is very interesting. Wong was a young landscape painter in Fuh-Chow. An intimate friend of his, named Hu-long-mi, also a painter, was a Christian, a member of the church belonging to the American Episcopal Methodist Mission; and after much prayer and frequent earnest entreaties, he persuaded Wong to read the Scriptures and attend the public services; and very soon the result was manifest. Wong's mother, who was tenderly attached to her son, was warned that he was in danger, and ought to be looked after. "What is wrong?" she exclaimed; "my son has always been industrious and dutiful; what has happened?" "He attends the foreign church." "Impossible," cried the old lady; "it cannot be that my son would do such a thing." On questioning him, however, she found, to her horror, that it was only too true, and that although he "could not understand all the foreigners said," yet "it seemed very reasonable."

It needs some familiarity with the peculiar relations of parent and child in China to understand fully the power Wong's mother had over him. She kept him closely confined to the house, and tried in every way to shake his determination, weeping, scolding, and threatening by turns. But all to no purpose; and her wrath was intensified by continually hearing him praying, "Lord, bless my mother!" and invoking the hated name of "Jesus." At last she said, "Son, you must stop this praying." "Mother," said Wong, "I have always obeyed all your commands, but this I cannot do." "But the noise disturbs me." "Then I will pray silently." "You shall never pray in this house again." "Mother," said Wong, "I cannot stop praying." "Leave the house, then," she exclaimed; "I disown you for ever as my child, and when I





A CHINESE PAINTER.

die, dare not to join with the family in celebrating my funeral obsequies."

This "terrible anathema," as Bishop Alford calls it in the narrative from which we take these particulars\*—and in China no curse could be more dreadful—drove Wong from his home, but not from his faith. He went and lived with his friend Hu, and rapidly grew in knowledge and grace. One day his mother sent to bid him come to her. He could only think it was a plot to seize and kill him; but, after a painful mental struggle, he said to the missionary, "I will go; pray for me." He went. The mother asked him if he was still determined to be a Christian. "Mother," he said, fully expecting some sudden assault, "*I am.*" "Then," said she, "if you will not change your mind, I shall change mine. You may be a Christian, and you may live at home." Overwhelmed with joy, Wong fell on his knees and thanked God; and a few Sundays after he was publicly baptized by the name of Kiu-taik, "seeker of virtue." This was in 1857; and he was twenty-three years of age.

For some months Wong Kiu-taik continued his occupation as a painter, but eventually he was taken into the service of the American Mission, and laboured for three or four years zealously as an evangelist. A dispute about the right term to use in the Chinese tongue for "God" caused a division among the missionaries, and a word which Kiu-taik could not conscientiously use was, for a time, imposed on all the agents. He resigned his post, and shortly afterwards joined the C.M.S. Mission, with the entire approval and strong recommendation of his late superiors. In 1862 he became catechist, and in 1868, as we have said, he was admitted to holy orders, the American missionaries themselves being present on the

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\* See *Church Missionary Intelligencer*, February, 1869.



THE REV. WONG KIU-TAIK, OF FUH-CHOW, AND HIS WIFE LYDIA.

occasion, and expressing their hearty pleasure at seeing their former helper admitted to the ministry of the Church of England. Bishop Alford wrote on the occasion :—

He is a well-informed and educated man. His reading is clear and impressive; his preaching, both in matter and manner, is excellent; and the diocesan register contains his "Declaration of Assent to the Thirty-nine Articles of Religion," written beautifully in Chinese character by himself. In appearance he is somewhat slight, self-possessed and polished in address, with a calm eye and pleasing countenance—a Chinese gentleman whom no European clergyman need be ashamed to acknowledge as a brother.

The ordination charge was given by myself. It was given by me in English, and rendered into Chinese by Mr. Wolfe, and listened to by Kiu-taik, and both English and Chinese, with great attention. The service was, of course, conducted in Chinese; the ordination questions by myself in English, being put to the candidate by Mr. Wolfe in Chinese, and his replies in Chinese were rendered to me in English by Mr. Cribb. Thus all parties present, English and Chinese, thoroughly understood and joined in the whole service. After ordination, Wong Kiu-taik read the Gospel and administered the cup to his country people in the Lord's Supper.

The greatest interest was taken by all present—some of whom were missionaries of other societies than our own—in the ordination of this Native clergyman, who, not only within our own Church, but among the missionaries and converts of other Christian bodies also, and among the heathen around as well as the Native flock to whom he is to minister, bears a most irreproachable character, and to whom they testify their respect and best wishes.

During the next two years, the work extended rapidly at the out-stations; but Fuh-Chow seemed less and less willing to receive the message of salvation. There was little open opposition; the public services were still largely attended by heathen—South Street chapel, where Wong Kiu-taik mostly preached, being especially thronged; and particular mention is made of large sales of Scriptures in 1870, "upwards of two thousand copies of portions of the Word of God being *sold* in



the city and suburbs." But few, indeed, came forward to confess Christ boldly ; and from that time to this the city work has given our brethren the least encouragement of any part of the Mission. It must, however, be remembered that the city preaching was not without its influence in the province. In several cases men from distant towns and villages heard the Gospel at Fuh-Chow, believed it, and carried it with them to their homes, there to spring up in the hearts of their friends and neighbours, and to be revealed after a time by a message to the missionaries asking for a teacher.

In 1869, a third missionary arrived, the Rev. J. E. Mahood ; but the Mission was not to have the benefit of three labourers all at once, and before Mr. Mahood could preach in Chinese, Mr. Wolfe's health compelled him to return to England for a while. In the meanwhile, trials from both within and without beset the work. At Ming-ang-teng and Lo-Nguong, the conduct of some who had entered the Church gave the missionaries much sorrow and anxiety ; difficulties arose in connection with the purchase of land or the renting of buildings at one or two stations near the mouth of the Min ; and a violent outbreak occurred at Lo-Nguong in 1869, the Mission church and the house of a leading Christian being attacked and much damaged, and the converts subjected to severe persecution ; all which we shall relate more fully in subsequent chapters.

Out of evil, however, God brought good. The vine, pruned by the sharp knife of persecution, and with the unfruitful and withered branches cut away by excommunication, shot forth its boughs and yielded its grapes plentifully. And when, in April, 1871, Bishop Alford paid a second visit to the Mission, he was able to write most encouragingly of what he saw. Mr. Wolfe was in England at the time, but the Bishop, accompanied by Mr. Cribb, made another long circuit, travelling for nine days from station to station, and confirming seventy-four

more converts. It was the season of Passion Week and Easter, and he spent Good Friday at Lo-Nguong and Easter Day at Sang-Iong.\* After all the defection and the severe discipline, the Bishop was able to report more than three hundred members of the Fuh-Kien Church, besides above fifty apparently sincere inquirers; and it is clear, on a comparison of the figures in successive returns, that this was taking the very lowest estimate. In a few short years, what had God wrought!

The Mission now started on a new period of development and expansion. But the mysterious providence which has so strangely marked its history from the first is again seen at this juncture. Immediately after Bishop Alford's visit, Mr. Cribb's weakened health necessitated his immediate return to England; and Mr. Mahood, with only two years' experience of China, was left in sole charge of the Mission. He was, however, efficiently aided by the Rev. Wong Kit-taik, who had received priest's orders during the Bishop's stay; the onward progress of the Gospel by the agency of the Native helpers never stopped for a single moment; and the period of a year and eight months that elapsed between the departure of Mr. Cribb, in April, 1871, and the return of Mr. Wolfe, in December, 1872, was one of distinct progress in almost every part of the field. More than 150 baptisms were registered in the interval; the total number of adherents of the Church, including candidates for baptism, rose from 360 to 800; and that of the communicants—the best index of spiritual life—from 150 to 280. These, however, were not all new converts. Many who had fallen away in the Lo-Nguong district, and some who had been excluded from Church privileges, returned in penitence, and were received back into fellowship.

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\* Extracts from Bishop Alford's own narrative of this journey will be found at pages 72, 110, 152, 189.



The same period was signalised by one of the most serious of the bursts of furious opposition that have marked the history of the Fuh-Chow Mission—that known as the *Shan-sin-fan* plot, which was a deeply-laid scheme for destroying all missionary work in the south of China. In July, 1871, small powders, called *shan-sin-fan* (genii powders), were quietly distributed all over the southern provinces, the distributors declaring that they would prevent calamity and disease, and they were eagerly sought after by multitudes of people. Suddenly some thousands of inflammatory placards appeared, and were scattered in every direction, warning the people that the powder was "a subtle poison issued with sly venom by the foreign devils," that within twenty days of taking it they would be attacked with a dire disease which only the "foreign devils" could cure, and that cures would only be effected on condition that the victims became Christians and practised the most infamous vices. These placards produced intense excitement. In several places the infuriated people rose against the converts, beat them, and pulled down their houses; the Mission chapels were destroyed at Ku-Cheng, Ang-Iong, Sang-Iong, and Sek-Paik Tu, and for a time it was scarcely safe for an Englishman to be seen in the streets at Fuh-Chow. When the excitement had a little subsided, Mr. Mahood paid a visit to Ku-Cheng and Ang-Iong, to comfort the persecuted Christians; but the journey proved a most perilous one, and he narrowly escaped death.\* A few months later, he again visited the same stations without molestation. He exhorted the converts to patience and gentleness, and by way of setting them an example of a forgiving spirit, himself called upon the very men at Ang-Iong who had led the riot, and took a cup of tea with them.

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\* See the narrative of this journey at page 191.

Under this persecution, the converts gave unmistakable evidence of the grace of God that was in them. At Ang-Iong the Christians were driven from their homes, and robbed of clothes, money, and property, yet not one denied the faith. Similar outrages were committed upon them at other places. The general result of the outbreak, indeed, was not wholly evil. Some inquirers were frightened away, but true religion was tested and strengthened by the fiery trial; and when the people saw how false the placards proved to be, they became more eager than ever to hear the Gospel. So it is always. Has there ever fallen a calamity upon the Church, concerning which we could not say, with Nehemiah of old, "Howbeit our God turned the curse into a blessing"?

In December, 1872, Mr. Wolfe arrived back again at Fuh-Chow, after his absence of two years and a half. A few weeks later, viz., in February, 1873, he made a complete tour round the whole of the district, visiting all the stations, and travelling 338 miles. At one or two places the work appeared to have stood still, and even to have gone back; but at the great majority of the stations both the past progress and the future prospects encouraged him greatly. "On the whole," he writes, "I have been cheered by the condition of the Lord's work throughout the country, and the future prospects are decidedly more encouraging than ever they have been." Notwithstanding the "many adversaries," he found that wherever a Mission had once been fairly established, and its objects rightly understood, there the people generally were decidedly friendly. It is a confirmation of our previous remarks, that the persecutions of the previous few years had proved to be a real advantage to the work. Not only were they a test of the faith and sincerity of the Christians, but, as Mr. Wolfe observes, they "showed the heathen that *there is a religion for which men are prepared to suffer.*" The



whole narrative of the journey is extremely interesting ; but instead of presenting it here in a continuous form, we shall give the more important portions under the heads of the various stations visited, together with extracts from a not less graphic narrative, written by the Rev. A. B. Hutchinson, of Hong-Kong, of a tour through the district which he took in company with Mr. Wolfe in the following year, 1874. Mr. Hutchinson, in forwarding his journal to the Committee, wrote in these most significant words : " I had been very sceptical in days gone by as to the nature of the work in the Fuh-Kien province. I went with a simple desire to know the truth of the matter, and to judge for myself ; and never was I more surprised in my life. Both in nature and in grace, of the wonders to be seen, not the half had been told me."

Mr. Wolfe's return to the Mission enabled him and Mr. Mahood once more to divide the district between them. But, not content with the ground already occupied, they at once took steps to advance yet further into the regions beyond. In 1874, Mr. Mahood undertook a journey across country northward to Wan-chow, a great city actually beyond the limits of the Fuh-Kien province, and within those of Cheh-Kiang. (This is one of the ports opened to foreign trade in 1875.) But, alas ! this journey was the last he was to take in the service of the Mission. The season unfortunately had advanced to a time when no Englishman can safely travel in China ; and on the way back Mr. Mahood received a sunstroke, from the effects of which he never recovered. He rallied for a while, and strove to go on with his work ; but at the beginning of 1875 he was peremptorily ordered home by the doctors, and died on the voyage. He was yet quite a young missionary ; he had not been six years in the field ; but God had worked not a few miracles of grace by his instrumentality, and his name will always have an honourable place in the annals of

our missions in China. Another young labourer, the Rev. J. H. Sedgwick, who arrived at the end of 1874 (but who was afterwards transferred to Hang-Chow, in the Cheh-Kiang province), thus spoke respecting Mr. Mahood, on receiving the news of his death :—

My teacher told me that Chinamen in the city greatly respected him, and every one had a good word for him, as he always had for every one. No one hears of his death without the manifestation of the deepest regret, and a kindly commiseration for Mrs. Mahood, and for her children, born in China and speaking the language as well as natives. The students at Mr. Wolfe's sang, on the evening they were told of Mr. Mahood's death, even during Mr. Wolfe's absence, the hymn, "For ever with the Lord," thus manifesting not only their realisation of what death was to him, but also their own faith. One of the merchants here, too, on hearing of his death, remarked, "Ah! yes; he was a good man; he once spent about an hour in speaking to me on religious matters."

Thus, once more, the Fuh-Chow Mission was in the hands of a single missionary.

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Here we pause for the present. The next fourteen chapters, comprised in Part II., give the history of the different out-stations in the interior of the province. The general history of the Mission is resumed in Part III.

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In troublous times, in sight of taunting foes,  
By slow degrees the city walls arose;  
With willing heart, in wisely planned array,  
The builders wrought in Nehemiah's day.

Type of a nobler City yet to be,  
The praise of all who shall its glories see,  
Built up of "lively stones," polished and fair,  
Earth's richest treasures shall be gathered there.

Q.



PART II.—THE OUT-STATIONS: 1864—1880.

CHAPTER V.

THE PROVINCE OF FUH-KIEN.

A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.—*Deut.* viii. 7.

A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.—*Job* x. 22.

Having no hope, and without God in the world.—*Eph.* ii. 12.

But when He saw the multitudes, He was moved with compassion on them.—*St. Matt.* ix. 36.

Come, Lord, and wipe away  
The curse, the sin, the stain;  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesu, come!

*Bonar.*



THERTO our attention has been confined—as the Mission itself was for fourteen years—to the city of Fuh-Chow. But during the last ten years, as we have already intimated, the most signal triumphs of the Gospel have been won in other cities and villages of the Fuh-Kien province. Our survey, therefore, must now take a wider range.

The province of Fuh-Kien, which is one of the smallest of the eighteen into which China is divided, contains a population of about twenty millions. The river Min, on which the capital

stands, divides it into two unequal parts. The smaller half, to the north, is the district mainly occupied by the C.M.S. On the south side of the Min the American Episcopal Methodists and Congregationalists are at work; and further south, around Amoy, there are stations belonging to other English and American societies.

The scenery of Fuh-Kien is magnificent. The mountains that divide it from the more inland provinces rise to a height of 6,000 to 8,000 feet, and throw out spurs which stretch away in broken ridges across the country, and at last jut out into the sea in bold promontories, with countless rocky islands standing like outposts all along the coast. Gorges of extreme beauty break the outlines of these ridges, and down them rush the mountain streams that fertilise the valleys dividing ridge from ridge. Paddy or rice fields occupy all the soft marshy land in the hollows; acres of sweet potato cover the first rising ground; the tea-shrub, planted in terraces, is dotted over the hill-sides, like the vine of southern Europe; while the tobacco-plant, the sugar-cane, and various cereals and vegetables, are marked by the traveller as he pursues his continually ascending or descending course. Of one district Mr. Wolfe wrote in 1865: "Every available spot is under cultivation. Frequently the sides and tops of the mountains smile with the marks of industry."

The main range of the mountains is more imposing still, and is marked by features peculiar to itself. "Strange rocks," says a traveller, "like gigantic statues of men and animals, appear to crown the heights." "The pillars of the celebrated gates or huge doors which divide the provinces of Fuh-Kien and Kiangsi have been formed by nature, and are nothing less than the everlasting hills themselves." "The whole country seems broken up into mountains and hills of all heights, with peaks of every form." These are the famous





Bohea mountains, and comprise the great Black Tea district, whence comes the bulk of the tea which, shipped at Fuh-Chow, supplies the English market.

The Chinese of Fuh-Kien are in character like their country, more rough and vigorous than the people of the more level provinces in the north. "Those more inland, where the ridges and peaks are highest, partake of that energetic and daring disposition which the unavoidable struggles with the difficulties and dangers of a rugged region usually impart to its inhabitants. In those nearer the coast, the qualities of the mountaineer and the mariner are combined." It is from Amoy, and other south-eastern ports of the empire, that the wonderful tide of emigration has been pouring for several years past, which is giving a large Chinese population to Australia and California, and has now become a grave difficulty in American politics. In the Chinese war of 1856-7, our naval surgeons were struck with the calm and unflinching courage with which the men of these provinces, who, as wounded prisoners, came into their hands, underwent the most painful operations. Let this courage be enlisted in the cause of Christ, and what may we not expect from it? Indeed, it has been proved already in the cruel persecutions which, as we shall see hereafter, many of the Fuh-Kien converts have endured. The country, however, presents a strange mixture of civilisation and barbarism, and the people a perplexing combination of prosperity and degradation, of industry and squalor. In one paragraph of a missionary journal we come across a sentence like this: "The people in the north of the province are physically much superior to those of the capital, and the country presents a high state of civilisation and prosperity"; and the very same paragraph concludes thus: "In every place we came to the buildings were in an extensive state of dilapidation, and a Chinese city looks to





BOHEA HILLS, BLACK TEA DISTRICT FUH-KIEN.

the eyes of a Western barbarian like an immense mass of ruins, covered with an unbounded population wallowing in filth and thoroughly enjoying it."

These cities, whatever their condition, are numerous and very large. Some are of the first-class, "Fu" cities as they are called, such as Fuh-Chow-*Fu* (its full name), Kiong-Ning-*Fu*, Hok-Ning-*Fu*; many others of the second class, or "Hien" cities, as Lo-Nguong, Lieng-Kong, Ning-Taik, &c.; and when we say that the population of one of these second-class cities, Lieng-Kong, has been estimated at over 250,000 (though doubtless this is an exaggeration), some idea will be gained of the sort of "district" the C.M.S. is supposed to "occupy." As for the smaller towns and villages, they are innumerable.

The first tour of inquiry through this picturesque and populous country was made by Mr. Wolfe in the year following his arrival, 1863. He penetrated as far as the city of Po-Siang, on the very border of the province, a journey of over three hundred miles, first by boat up the Min, and then on foot over the mountains. The following extract from his narrative shows the reception he met with:—

In our journey north from Fuh-Chow to Po-Siang we passed through two "Fu" cities, about fourteen large towns, and an innumerable number of villages. These latter appeared to us to contain a population varying from 800 to 3,000 each. I am afraid to conjecture the population of the towns and cities; but if one may judge from crowded streets and general appearance, it must be very great indeed.

During our journey we had opportunities of seeing much of the people. We lived, in fact we were compelled to live, like the Chinese: eat what they ate, sleep where they slept, and quietly submit to the unpleasant results of their excited curiosity. For a month we had to endure the torture of being the most popular creatures in these regions. At every village we came to the entire population turned out to see us, and generally followed us till we passed the boundaries of their hamlets. Labourers in the distant fields would leave their implements behind and run to look at us. Woodcutters on the steep cliffs would rush down and





SCENERY ON THE RIVER MIN FUH-KIEN.

meet us in some by-path, and utter exclamations of surprise. At every place we stopped we were surrounded by men, women, and children, with surprise marked in their countenances. The children frequently screamed, and fled at our approach, as if we were indeed "barbarian ghosts." I believe the poor innocent creatures believed we were ghosts. The people frequently called us Huang kui, *i.e.*, "foreign ghosts."

Nothing could surpass the curiosity of the natives, and their observations and remarks on our persons, &c., were equally strange and ludicrous. Our eyes and noses seemed to be the parts which struck them as most extraordinary. They ventured frequently to touch our noses, and examined very closely our eyes. Our hands and finger-nails also underwent a close examination. Our clothes were not overlooked; they were handled by thousands of fingers. There was a repetition of this every day and night wherever we came, till we become so accustomed to it that we could quietly sleep while the operation was going on. I have frequently seen my friend fall fast asleep, surrounded by hundreds of Chinese examining closely each article of his dress.

Some further passages give us vivid glimpses of the country and the people:\*

We again started, amidst the friendly "maing-maing kiangs" of the natives. "Maing-maing kiangs" means, "Slowly, slowly walk," and is the usual expression of politeness in leave-taking. We walked on about two miles further, through beautiful corn-fields, our path shaded by trees the whole way, till we came to Kang-chia, a large, and, I should say, beautiful town, if that fine word can be at all applied to any of the Chinese towns. But Kang-chia certainly occupies a very beautiful position on the banks of the Min. It is surrounded by an extensive and well-cultivated plain, which is again encircled by beautifully-wooded hills. The town itself and its environs are plentifully studded with trees. This casts a charm over the place when seen from a short distance. The shade of the banyan, and the presence of the orange-tree, invite the stranger and the traveller to stop and enter. But he is soon disappointed; for the filthy lanes, and the still more filthy houses, instantly break the spell, and he longs to look away from the works of man, and even from man himself, as he figures in a dirty Chinese town, to admire and enjoy

\* The entire narrative, from which the above are but short extracts, is printed in the *Church Missionary Intelligencer* for March and April, 1866.





PREACHING TO CHINESE.

the really beautiful works of God as exhibited in the surrounding scenery.

While stopping here we witnessed a gorgeous procession in honour of a great idol in the town. In the centre, borne on men's shoulders, was a large boiled hog, tastefully decorated with flowers. Immediately behind the hog, was borne, in like manner, a boiled goat, and after the goat, a cooked fowl. These were all borne, the people informed us, as an offering to the idol, in order to appease his supposed wrath, which the inhabitants appeared to dread very much. I asked if the idol could eat these offerings. Some laughed, some said Yes, and others said No, and all seemed highly amused at what they considered the absurdity of the question.

When it had passed by I endeavoured to speak to the multitude

around us of the great power of God, the great and infinite Creator. One said, "Do you mean to say God had no beginning?" I said, "Yes; He had no beginning, and shall never have an end. He was neither born nor created, and He will never die. He never had a birthday." Another said, "What is His sang?" *i.e.*, "surname." I said, "Our God has no sang, for He is not a man like all your gods, which are not really gods, but the ghosts of departed men, or the stumps of some old tree, or some mud which the workman made into the form of a man." One then asked what was the name of my God. I said, "His great and glorious name is Jehovah, which means the eternal self-existent one." "But we cannot see; how then can we believe?" I replied, "You never saw the emperor in the golden city, but you have no doubt that he exists there." They said, "Yes, but we have seen the mandarins, and who could appoint mandarins but the emperor?" I said, "True, but you have never seen the emperor. Now we can see the works of God, the heavens, the sun, the moon, the stars, the earth. Some one must have made all these, and who could make them but the great Jehovah, even the great God of whom I speak?" One immediately replied, "The earth and the heavens are self-existent." I said, "Give your evidence." He was silent: the people laughed. Another then cried out, "What does God eat?" and a number of other questions which I cannot repeat here, and to which I gave no answer, as they were asked, not from a desire to learn, but to excite laughter. I continued for a few moments to tell them of Christ, of His love, of His nature, and the object of His incarnation. Some listened, others laughed, and none seemed in the least impressed. They tauntingly asked, "Who saw Jesus? what proof? what proof?" I said, "Who saw Confucius? what proof, what proof?"

Here is a picture of a Chinese "hotel":—

We made our way to the hotel, or "pong-taing," as the natives call it, and asked for lodging for the night. The price of our night's lodging, which was forty cash a man, being agreed upon, the proprietor bowed most politely, and showed us into an upper room, more properly a loft, to which we had to ascend by a rickety old ladder. This room was scarcely high enough for a man of ordinary size to stand erect. It contained six beds, two of which were occupied by two dirty-looking Chinamen. The smells which issued from the wretched place made it to us intolerable, and we decided immediately to take our departure in quest of some



cleaner resting-place. The furniture in a bedroom of a Chinese hotel is extremely simple, but frequently as filthy as it is simple. It contains two or more beds according to its size, and one small rudely-made bamboo oil lamp. The beds are made of ordinary boards, raised about two feet from the floor, with an ordinary rush mat placed upon them. The Chinese sleep on these in the hot weather without any covering except their day-clothes. In the cold weather they use a warmer covering, made of cloth padded with cotton, in which they roll themselves tightly, in the form of a mummy. These night coverings are scarcely ever washed, and very seldom renewed; and they present, not unfrequently, the spectacle of a dirty heap of rags with Chinamen hiding in them from the cold. This was the appearance which the beds and bedding in the hotel at Pah Sai presented to us on the occasion of our visit.

Being informed that this was the best *pong-taing* in the place, they thought it useless to seek for a better, so made their way back to a Buddhist temple, which they had passed on their way to the village. The priest at first objected to let them in :—

After some considerable time spent in talking, and expressing his surprise at seeing two "foreign ghosts" at that late hour before the door of his monastery, he consented to let us remain for the night. He was now as loud in his expressions of happiness at seeing "foreign sing-sangs" as he was a moment ago in his exclamations of astonishment at seeing "foreign ghosts," and made himself as active as possible in making preparations for our accommodation for the night. We were highly amused with all this, but it is just characteristic of the Chinese. No matter how repugnant a thing may be to their feelings, if once that thing is fairly established, though against their efforts and their feelings, they will tolerate it with the appearance of the greatest goodwill. And this trait in their character is a great encouragement to the missionary work among them. Once Christianity is established to any extent, though to gain that certain point it may have to struggle as for life, the Chinese will not only tolerate it, but, by God's blessing, will embrace it too, and be the zealous propagators of its doctrines among other people.

But we must return to the temple. The priest remained up the whole night watching, lest thieves, he said, should break in and plunder us, the presence of a foreigner was such an unusual thing in the village. No



BUDDHIST TEMPLE.

doubt the expectation of getting a few hundred cash in the morning made him more active and polite, yet, independent of this, there was good-nature smiling in his countenance, which at once won one's confidence and regards. We were now both tired and hungry, and we made preparations for tea. The priest acted as valet, occasionally assisted by our own coolies. Tea being over, we spread our beds on the ground, in the midst of hundreds of idols, which were spread promiscuously around, undergoing repairs. Some of these idols were over nine feet high, and



invested with beard and moustaches, which make them appear very military and ferocious. Before retiring to rest, and after reading a portion of God's Word, we sang that beautiful hymn, "Rock of Ages," and then knelt down, and on the very spot where for ages the poor deluded Chinese have knelt and adored the idol of Buddha, we worshipped Jehovah, the living and the true God, the God of our fathers. We turned our backs on the huge idol which was placed upon the altar, lest the priest and others who were present should imagine that we revered their idol. It was indeed sweet to realise, as we trust we then did, the presence of our God, and to transform for the time the temple of Satan into a place of prayer and praise to Jehovah. We prayed for the priest; we pleaded for the speedy fulfilment of the promises which give the heathen to Christ for his possession, and when the idols' He will utterly abolish, and committed ourselves, and all whom we love, to the care and protection of our heavenly Father. The poor priest appeared lost in astonishment, and looked as if he had been fixed to the spot on which he stood during the time we were singing and praying. When these were over, I explained to him the nature of the worship in which we had been engaged, and who the great Being was whom we adored. We then laid down to sleep, with the emblems of idolatry all around us. I awoke occasionally during the night, and was saddened when I remembered how many millions of poor Chinese were given up to the worship of these senseless pieces of wood and clay around me, but gladdened at hearing from the lips of the colporteur and my coolie the words of the Gospel, which they were reading aloud to the simple-minded priests. I could not help thinking, as I listened to those words of life and salvation, that they are the destined means to be employed in fulfilling the very promises which we had been pleading in our prayers before retiring to rest. The priest was evidently interested.

The village of Sang-tu-kau seems to have surpassed all other places in the exuberance of its curiosity:—

Tired and wearied from our long day's journey, we arrived about 7 P.M. at the village of Sang-tu-kau. The proprietor of the first pong-taing came out to meet us, and invited us very politely to condescend to lodge in his hotel. It was a miserable-looking place enough; but we were glad to avail ourselves of the first opportunity that offered to rest our wearied bodies. On entering, we found the common dining-hall filled with travellers and others, taking their evening meal. We were

conducted through the body of this room into a private apartment, which was kept for special visitors, and which was once or twice honoured as the sleeping-room of a mandarin. The hotel-keeper took particular care to inform us of this. Indeed, the honourable circumstance is related in large characters over the doorway, with the name of the officers who conferred the honour. Our sudden appearance in the dining-room acted like an electric shock on the inmates. Chopsticks were immediately thrown down, and instantly the house was in a high state of excitement. The villagers crowded in, and filled up every available corner. The entreaties and threats of the landlord were equally unavailing; the curiosity of the people was unconquerable. At length we decided to come out of our little pigeon-hole, and took up our position in a small room in front of the dining-hall, where we were fully exposed to public view. The rush that was made towards the spot was extraordinary, and the screams of the little children in the crowd made us fear for their safety. When the excitement abated a little, we ordered our coolies to prepare supper. The small table in this room looked so filthy, that in order to obviate the disrelish which it was likely to impart to any food placed upon it, we covered it with a copy of the *Times* newspaper, which admirably served the use of a table-cloth. This amused the villagers beyond description. Next came the plates and knives and forks. This was too much for their inquisitiveness, and several of them rushed in through the large circular open window from the dining-room, and, despite the remonstrances of our host, proceeded to examine, with their filthy hands, each article on the table. I now spoke, and said, "We are very tired and hungry; we invite you all, small and great, to allow us to take our supper, after which you can come and look, and listen to what I shall tell you." Then there was a general exclamation and loud laugh, and many smiling faces indicated the pleasure which was felt at one of us being able to speak a little of their language. And now came a host of the most ridiculous questions. One asked how many pieces of garments we had on. Whether we were cold or warm. Another exclaimed, "How clean and white the foreign children are!" And a third expressed his admiration at the whiteness of our shirts. Then we were asked our exalted name and honourable country, and what business brought us to this their humble village. I again repeated my request to be allowed to take supper, and promised to answer all their questions after I had been refreshed with a little nourishment. At this there was again a loud and general burst of laughter, and several said, "Yes, yes, that is reasonable



Go on eat. Go on eat." We commenced to eat. The villagers looked on in surprise as we handled the knife and fork, and were content with making all sorts of remarks on the manner in which we ate; how clean our plates, &c., were; the sort of food we ate; the small quantity of rice we consumed, &c. One exclaimed that it would not take much to support one of the foreign children. Another puzzled himself with the letters on the newspaper, and gave up in despair, saying he could not make out a character of our books. They discussed among themselves the probable object of our visit. One said one thing, another contradicted it. At length they settled that we were tea-merchants, who were going to the Bohea hills to buy tea. All this time many of them were leaning with their elbows and arms on our little table.

Supper over, I prepared to answer as well as I could the most reasonable of their inquiries. When they found I was ready, questions came pouring in from all parts of the room so rapidly that it was impossible to answer any of them. "Is not your emperor a woman?" "Yes." "A woman!" "Yes, a woman." "Are there mandarin women, too?" "No." "If the emperor is a woman, why not women mandarins? That is not reason." "What is your coat made of—the price of it in your country?" "Are the women greater than the men at your side?" "Do the women marry the men, or the men the women?" "Are boys born with whiskers in England?" "What is the reason of your brother's (Mr. Fry) hair being red and your own a different colour?" When I could give them no satisfactory answer to this latter inquiry, they concluded among themselves that the difference must arise from the different colours of our blood. Of course to half of their questions I could give no reply. One very gravely asked why we closed our eyes and repeated words before and after meals. A beautiful opportunity was thus afforded me of placing the truth before them. I told them I was a preacher of the religion of Jesus; that we were disciples of Jesus; and that we were taught by Him to thank God, the great heavenly Father, the great Lord of heaven and earth, for giving us food to eat and clothes to wear. They said, "And does the heavenly Father give rice and clothes?" I said, "Yes, He gives every blessing to His people." "How are we to get it from Him?" "By asking." "Can He hear? Where does He live? Can we see Him?" I explained to them the nature and character of God. They expressed themselves rather disappointed, and said, "We cannot see, how then can we be sure?" I endeavoured, by God's help, to lay before them the great and leading truths of Christianity, no doubt

in an imperfect manner; but I am sure they understood all I said, from the attention they paid, and from the questions they asked.

From the account of another journey, into the country south of the Min, we extract an interesting conversation respecting Confucius, which took place at the town of Teingsiong:—

As I was thus reasoning, an old man came forward and said, "Stranger, listen to the words of an old man. I will speak." I replied, "Venerable Sir, I will hear; let wisdom flow from your lips." He proceeded, "I am an old man, you are young; the grey hairs have covered my head, and my eyes are growing dim. I have read the books of our great sages, and I love to hear of true doctrine; but what can be purer than Confucius? What can be wiser than his words? If a man follows Confucius, he can obtain purity of heart." I said, "Venerable Sir, I have read the sayings of your great sage Confucius, and I have read the sayings of the great teacher Jesus, and I can tell you, that as heaven is higher than the earth, so Christ's doctrine is higher than that of Confucius. He was of earth; Christ was from heaven, and spoke heavenly doctrine. Confucius never pretended to speak of spiritual or heavenly doctrine. He was wise in this, for he was ignorant of God and of heaven. He was a great man, but there was a greater than he." I then pointed out Christ as the Saviour of the world, dwelt upon His incarnation, His life, His doctrine, His death, His resurrection, His ascension, and His present pleading for His people; and then asked, "Which of the two, Christ or Confucius, has done more for this poor, miserable, fallen world?" The old man still went on to say, that if a man followed Confucius he could not do wrong. I asked him to point out the man who ever did, and if he ever met with one, or whether he was sure that Confucius himself conformed to the letter of his own moral teaching. The old man, after a little hesitation, said he never met a man who fulfilled the moral precepts of the great sage. I now pointed out the inability of all human teaching to change the heart of man, and make it fit for the kingdom of heaven; that Christ's teaching and doctrine are not human, but heavenly; that they give life to the soul by the Holy Spirit working on the heart. The old man again spoke, and said, "Foreign teacher, you look young, but your words are wise; your doctrine is good. It is deep beyond the understanding. Who is the Holy Spirit, and where is the kingdom of



God?" I explained. The old man listened attentively, received a copy of the New Testament and some tracts, bowed politely, and took his departure. I bowed in return, and told him to "slowly, slowly walk." He went on his way, and I saw him no more.

Two other extracts, illustrative of the country and people, may be given, one from Bishop Alford's account of his journey from Sang-Long to Ku-Cheng in 1871, and the other from the Rev. A. B. Hutchinson's description of the same route three years later. The Bishop says:—

We were now on our way to Ku-Cheng, forty miles distant. The country was much the same as on previous days. We climbed steep ascents of 500 or 600 feet, chiefly on steps of stones—and then down again! The gorges and ravines were fine. It was curious to see steep hill-sides prepared almost to the summit for paddy or rice. The ground is divided into partitions by little walls of earth to keep the water on the surface of the soil for irrigation; and in some places hills 300 and 400 feet high look like puny fortifications with streams pouring out of conduits, whereby the water is conveyed from paddy-field to paddy-field all down the steep descent. It is a great rice district upon which we entered to-day. Yesterday we saw a great deal of tea-plant, which will only grow on rich, red, loamy soil. Rice seems to like the clay. The bamboo-groves are found on hill-sides by the ravines.

The ravines are sometimes crossed by planks on lofty platforms with no railing whatever. Some of these bridges are of considerable length, and the three or four narrow planks side by side vibrate alarmingly as they are traversed. I remember one bridge in particular which much alarmed me. It was perhaps 120 feet long and 70 feet high. I had no head to cross it. The coolies wanted to carry me over in the chair, but I did not fancy it. So I descended to the stream, and jumping from boulder to boulder, got safely across with only a wetting of my feet, which I thought preferable to the possible breaking of my neck.

My boots have already succumbed to the labour of the way. I tried to get straw-shoes, such as the Chinese wear, to fasten to the soles, but the device failed, and I am now travelling in an old pair of shoes sadly too thin for the protection of my feet; I fear I may be shoeless by the time I reach Chuikow on Wednesday night.

As evening approached we found ourselves on the top of a high hill. I



CHINESE SEDAN CHAIR.



think we must have footed 600 stone steps. Thence we descended a long deep valley with a torrent brawling at the foot of the rocks, the path running round them like a narrow ledge. Yet this is an important high-road of China, corresponding, for instance, to that which joins Sheffield and Doncaster, or other important towns. We have not seen a horse or any animal carrying burdens. The only animals we meet are snarling, yelping dogs, which, as we pass through a village, sometimes make a rush at us, but, on being faced, turn tail and fly; and a buffalo may occasionally be seen turning up the soil to the sharp cry of the farmer. The coolies are the beasts of burden in this part of China. And wonderful carriers they are! My three chair-coolies, though they take care not to carry me up a hill (for in that case they exact a penalty similar to that of being tossed in a blanket), carry the chair (a heavy burden) and myself over level ground at a sort of jog-trot, and have to-day made about thirty miles. They often say they want their rice, and pat their stomachs, but seldom complain of being weary. We continually pass long strings of coolies on the road, carrying, on a bamboo stick across the shoulder, tea, salt, rice, lead, iron—burdens one of us could hardly lift from the ground. As night approached we looked anxiously for the best accommodation to be found. At the better-looking private houses we got no welcome; we were twice rudely repulsed. It became very dark, and things did not look pleasant. The first inn that offered we were obliged to enter; and we three occupied a loft worse than any garret I ever saw. Thick and black was the dirt and grime. And, oh, the fleas, and worse! Then there were some fifteen coolies below, some cooking rice, others smoking opium, and others snoring; and their savour did not add a relish to our food. There was no chimney through which the wood-smoke could find its way, and our eyes ran down with tears. It was almost too much for us; but we did get through the night, the snores of the Chinamen below not being quite so bad as the barking of the dogs the previous night.

I believe I did sleep from pure exhaustion. I was awake before daylight, but how long I cannot say, for there was little possibility of rest. Right glad was I to see a ray of light piercing the cracks in the tiles above my head. On saying a word I found Mr. Cribb and Robert both awake, and as soon as we could see to move we were all three down in the open street, where, after an airing, we performed our ablutions, showing a crowd of some fifty Chinamen how we washed our faces, brushed our teeth, combed our hair, which two latter operations always

elicit exclamations of surprise, as also that the water should be cold; for cold water the Chinaman abhors. A cup of tea and a biscuit, and we got our coolies on the way soon after six, and we reached Ku-Cheng about 10.30 A.M.

Mr. Hutchinson's narrative is not less graphic:—

The scenery reminded us of Lynton valley; for more than six miles we were passing through a lovely glen, with lofty heights above and a fine mountain stream down below, rushing and foaming over the rocks. The road in places was almost destroyed, owing to landslips occasioned by disastrous floods a few weeks before. Many lives had been lost in the highlands, and acres of paddy-fields were destroyed by the wreckage and earth brought down by the river. At last the ravine opened out into a fertile valley, guarded on both sides by mountain ramparts, the precipitous sides of the heights being clothed with fir and thick underwood. Passed several villages nestled at the foot of the hills, at a little distance from the main track which we were following. At last we entered the village of Sa-Iong, where we stopped for our mid-day meal.

Pursuing our way, found that the river had committed sad havoc, carrying away bridges and solitary houses, and laying waste many fair fields. The stream was still rapid; sometimes we crossed the numerous windings, seated in our chairs, with the water nearly up to the coolies' waists. Once we had to dismount and take a series of jumps from one to another of the big rocks, tumbled about in the river-beds, the coolies forming a chain to prevent accidents. A large bridge had been entirely destroyed, and the stream foamed around the rocks as if it would fain carry these off also. Evening was now coming on, and the rain came down steadily. More landslips delayed us; the paths were increasingly slippery; climbing was slow work; till at last, as daylight was fading, we found ourselves at the summit of a mountain-pass, and no sign of habitation near. Presently a light appeared, brought by one of the catechists, and half an hour afterwards we were safely housed from rain, cold, and darkness.

It was a strange scene. The building was a mere cowshed, built against the rock, with a sloping roof, and an upper story, reached by steps cut out of the rock. The one apartment down-stairs held us all. A roaring fire lighted up the gloom, and supplied also the hot water, into which all were plunging their feet—catechists, coolies, pigs, dogs, fowls, all were mixed together—whilst our chairs, brought in for shelter, still



further narrowed the space. However, we managed to make a good supper, notwithstanding the personal inspection of our fare by the landlord, who smelt curiously at a sausage until informed that that was not according to our notion of the rites. A perfect Babel of sounds was only quieted by the retirement of the coolies to the upper room for their night's rest; but for a long time after they still continued shouting and talking, and quarrelling, repeatedly kicking the pigs away from under the dining-table; and being weary of the smoke, which, as there was no chimney, diffused itself impartially on all sides, we ascended the steps, and found a narrow space reserved for us in the midst of a thin mat partition, separating us from six or eight coolies on one side, and ten or twelve on the other. We found next morning, on comparing notes, that we had accomplished thirty-three miles of travelling; and, as we looked back up the ravine which we had descended in the dark, were truly thankful that no accident had befallen us.

Journeys like these were at once very exhilarating and very depressing. "No joy," writes Mr. Wolfe, in winding up one of his narratives, "can be greater than that of preaching Christ to those who never heard of Him before." But then, on leaving a town or village, the thought was sometimes overpowering that months and years might elapse before the people had another chance of hearing the words of life. "To the Christian traveller himself, the scene is almost overwhelming: thousands dying around him daily, ignorant of the great salvation; large cities, towns, and villages, sitting in darkness and the shadow of death, and oftentimes, with outstretched hands and necks, imploring aid which he has not the power to give. At the same time he knows that there are thousands at home able to help, but who turn a deaf ear to the cries of the heathen, and leave him alone to shed his tears where he cannot give his efforts."

What pleasure can the missionary thus borne down with the weight of his responsibility take in the loveliest scenery? In Fuh-Kien, the bounteous hand of the Creator has strewn the earth with beauties. If anywhere the natural man could

look "through Nature up to Nature's God," surely it would be there. And yet, when He who made all things "very good" "looks down from heaven upon the children of men" in that province, what does He see? Nowhere are the sad words of the Psalmist more applicable—"All gone out of the way; all together become abominable; none that doeth good, no, not one!"

But our brethren have never suffered themselves to lose heart, and they have not been without their reward. Fifteen years ago Mr. Wolfe wrote that he hoped before he sang his "Nunc dimittis" to hear the Chinese sing "Cantate Domino," and in that period he has heard the "new song" "sung unto the Lord" in a hundred towns and villages.

To some of these towns and villages we are about to pay a visit in succeeding chapters.

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All true, all faultless, all in tune,  
Creation's wondrous choir  
Opened in mystic unison  
To last till time expire.

Man only mars the sweet accord,  
O'erpowering with harsh din  
The music of Thy works and word,  
Ill matched with grief and sin.

\* \* \* \*

The rod of heaven has touched them all,  
The word from heaven is spoken;  
"Rise, shine, and sing, thou captive thrall,  
Are not thy fetters broken?"

*Keble.*

Thou didst brood o'er chaos wild,  
Till a new creation smiled;  
Evermore that work pursue  
Till Thou shalt make all things new.

*J. G. Fleet.*





## CHAPTER VI.

### LIENG-KONG AND TANG-IONG.

Not many wise men after the flesh, not many mighty, not many noble, are called.—1 Cor. i. 26.

Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?—James ii. 5.

Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy.—Rev. iii. 4.

O happy ones and holy!  
Lord, give us grace that we,  
Like them, the meek and lowly,  
On high may dwell with Thee.

S. J. Stone.



LIENG-KONG is a large and important *lien* city, thirty miles north-east of Fuh-Chow. It stands on the River Lien, which flows through a broad and fertile valley from N.W. to S.E., parallel with the valley of the Min. Lieng-Kong is approached from Fuh-Chow either by a direct path over the mountainous country dividing the two valleys, or by sailing down the Min to a place near the mouth called Kwang-tau, and then taking a shorter path (seven miles) over the mountains. Both routes conduct the traveller through most picturesque scenery. The former is especially fine. After leaving the northern gate, the plain, covered with populous villages and assiduously

cultivated, is traversed for seven miles to the foot of the Pehling Pass, up which the path consists of stones arranged to form irregular steps. Mounting the steep ascent for about a thousand feet, and turning round, the whole plain that has just been left is spread out before the eye, "looking like one immense richly-ornamented carpet, on which stands two millions of human beings," or, as another missionary expresses it, "like the plain of Sodom, well-watered everywhere, but the men wicked and sinners before the Lord exceedingly." Turning again, and proceeding northward, the path gradually ascends through paddy-fields and corn-fields, past tea-gardens and rest-houses, to the "Tigers' High Retreat," from whence looking north, another extensive view is obtained of the valley of the Lien, stretching right and left for many miles. A steep descent leads down into the valley, and then, following the course of the stream eastward for a few miles, the traveller reaches Lieng-Kong. The river here is navigable for small boats, which daily convey goods and passengers to and from the villages on the banks and on the hill-sides; and, below Lieng-Kong, for large sea-going junks, which sail up to the city-walls, distant from the sea several miles. "The mountains rise high on both sides of the river, and the banks are adorned with trees of various kinds, amongst which the camphor-tree, with its dark green foliage, stands out prominent."

We have already mentioned that the population of Lieng-Kong has been estimated at between 200,000 and 300,000, but that this is probably an exaggeration. The city, however, is certainly a large one, and it is the capital of an extensive and populous district. It is a place of considerable wealth, and contains large numbers of gentry and *litterati*. These are the most obstructive classes in China, and Lieng-Kong has been a comparatively barren field from the first in respect of spiritual fruit, notwithstanding the most persevering efforts.



RIVER SCENE IN CHINA.



Yet Lieng-Kong has an interest of its own, in that it was the first out-station occupied in the Fuh-Chow Mission. In September, 1864, Mr. Wolfe visited the city, and was very "courteously entreated" by a Chinese gentleman, who invited him to stay at his house:—

He took me about, and introduced me to his friends in the city. A great deal of this no doubt arose from his curiosity to show me to his friends, but it was indulged without the slightest rudeness on his part, or unpleasantness on mine. I did not, however, accept his kind invitation to lodge in his house, but took up my quarters in a temple hard by, where I felt more at liberty to receive all who came to me, and to distribute my books at discretion. The priests of this temple offered to let me have rooms in their monastery for preaching and teaching. My friend every morning despatched a messenger to see if I had been quite comfortable the previous night. He also invited me to dine, and asked a large party of his friends to meet me. He wished me to dine after the English fashion, but, being persuaded that he wished partly to feed the curiosity of his friends, I accepted the invitation on condition that everything was done in Chinese fashion. The dinner was a most sumptuous one. All varieties of dishes, meats and soups, known and unknown to me, covered the square table around which all sat. On the whole we enjoyed ourselves very much, and my host and his friends must have had marvellous command over their risible inclinations, as I must have powerfully excited them by my awkward use of the chop-sticks. At the close, just before dinner was over, the servant brought in a large tub of warm water for me to wash in, as my host thought that it was English fashion to wash after dinner. When I was leaving, I left a Testament and a number of tracts, which my kind friend promised to read.

A month or two later, one of the catechists named Kuong-Mi was sent to Lieng-Kong to begin the work of setting the Gospel before the people, and on his removal in the following year to break fresh ground at Lo-Nguong, another catechist, Lo Tang, succeeded him. A small room for preaching was hired, and there these Chinese brethren preached daily, and sold tracts and portions of Scripture. The gentry, however,



interfered, and induced the landlord of the hired room to give the Mission notice to quit, taking measures at the same time to prevent the letting of any other place. The one chance of maintaining a position in the city was to purchase the whole house out-and-out; but would the "head landlord," himself one of the gentry, sell it to the foreigner? This seemed most improbable; but the wife of this man, who had become acquainted with the catechist's wife, and had heard the Gospel from her, persuaded her husband to agree to the purchase; and the premises became Mission property.

This success, it may well be supposed, did not tend to make the gentry less suspicious. They organised a system of espionage, both on the movements of the catechist and on the people who attended the preachings; and when Mr. Wolfe opened a boys' school, they came and made searching inquiries into its object, examined the books, and then complained to the police. Some excitement ensued, and a few of the boys who had been gathered together were withdrawn; but the teacher quietly persevered, and no serious harm was done.

It was not long before a few inquirers came forward, despite opposition, and at one of Mr. Wolfe's visits in 1866 he had the joy of baptizing the first two converts:—

They had been under instruction for some considerable time, and one of them, a carpenter by trade, has endured a great deal of persecution for the truth's sake. The evening of their baptism the chapel was crowded, and many who desired to witness the ceremony could not find room in our little Bethel. I opened the service with the hymn, "Come, thou fount of every blessing," and, after a short prayer, read and expounded the third chapter of St. John's Gospel, explaining to the people the nature and necessity of the new birth. The exposition occupied about half an hour, after which I baptized the two candidates, in the presence of a large number of their fellow-countrymen. I then briefly addressed the newly-baptized on the duties and responsibilities of their new relationship as members of the body of Christ. I reminded them of

the great honour which was placed upon them, in being the first called by God to bear the name of Christ in the city of Lieng-Kong, and urged them to walk worthy of the high vocation wherewith they were called.

During the following year the work was carried on "in the face of much and most persistent opposition, the enemy disputing every step." Eight persons were baptized this year, five of whom were women, the result of the zealous labours of "Mrs. Tang," the wife of the catechist, Tang Tang-Pieng (afterwards ordained, and who died in 1881). One of them, a widow, who manifested much of both faith and knowledge, was severely beaten by her friends for joining the Church, and dragged roughly from the chapel, where she had taken refuge, and an attempt was made to sell her to a heathen husband. But it failed, and she afterwards became the wife of the catechist Ching-Mi, to whom she was a loving helpmeet. She died in 1871, full of peace.

A few more baptisms are recorded in the next two years; and in May, 1868, Bishop Alford, on his first visitation tour, confirmed four men and five women. But the work continued to be carried on with much difficulty. In the former year placards were posted over the city, imputing abominable motives to the Mission agents; whereupon the catechist issued a counter-placard, containing the Ten Commandments and a few words inviting the people to "come and see." The chief mandarin being appealed to at the same time, showed a kindly feeling towards the Mission, very rare in a Chinese official. He issued a short proclamation, forbidding the molestation of the Christians; and when one of the converts was accused to him of disturbing the peace, he said to the complainant, "You are not telling the truth; I cannot believe that the followers of Jesus are evil-disposed people."

Lieng-Kong did not, however, fulfil its early promise. Bishop Alford on the occasion of his second tour through

the province, in 1871, did not visit it; but his statistics give as baptized members 34 adults and 18 children. Nevertheless, Mr. Wolfe, on his first visit after his two years' absence in England, in February, 1873, found the Church entirely scattered—"some dead, others expelled, others again standing aloof." Only one of the converts remained on the spot—a



REST HOUSE BETWEEN LIENG-KONG AND TANG-IONG.

stone mason, one of the first two baptized. "He had suffered much for the Lord Jesus in years gone by, and said he had experienced too much of His love to forsake Him now." It was a heavy trial of faith to have to begin the work again almost *de novo*. And the fruits of this fresh sowing have been but small as yet. In 1874 Mr. Wolfe reported "an utter



want of interest"; in 1875, "not a ray of encouragement." But in 1876 he wrote, "The work in Lieng-Kong has taken a fresh start; several of the old converts have returned, and three new ones have been baptized, while several others have entered themselves as inquirers." The station is now (1881) in charge of an excellent catechist named Hu-Hwai-Ing, whose wife Ar-tu, a former pupil of Miss Cooke's at Singapore, carries on a little Sunday-school. There have been twenty baptisms in the city in the last two years. Seven towns and villages in the district have been occupied, and the whole number of Christian adherents has risen to 141, of whom 46 are communicants.

Parallel with the Lieng-Kong valley, and separated from it by a chain of mountains, lies the valley in which stands the oldest and most important of these out-stations, the town of TANG-IONG, distant fifteen miles north from Lieng-Kong city. The path up from one valley and down into the other is described as most picturesque. "Hill and dale follow each other in quick succession, adorned with trees and a profusion of flowering shrubs. The single-leaved camellia, and the tea-oil shrub, a species of the camellia, are amongst the most frequent. Here and there clumps of trees stand out prominently in the landscape, crowning the summit of some high hill. There they have stood for ages, and have served as landmarks to generations that have long passed away; and they are looked upon now with superstitious reverence as the source of good fortune to the neighbourhood."

Tang-Long itself is not a very large place, but it is the market-town for the whole valley, which is thickly populated, and everywhere cultivated with all kinds of grain and vegetables. It is also of some importance as a halting-place for travellers going north or south, and Mr. Wolfe describes the



inn as the best he had seen in China. The account of his first visit, in November, 1865, is worth quoting :—

We arrived at Tang-long a little after nightfall, and were shown to the best hotel in the place, and most certainly the best of the kind I have yet seen in China. It was quite a grand place compared with those I had hitherto seen in the course of my rambles through the province. I found the cause of this to be that Tang-long was the halting-place of the mandarins and petty kings of the south, on their way to Peking to pay their respects to the "Son of Heaven." I was shown into one of the best rooms by a *waiter*. The existence of such an official in a Chinese pong-taing surprised me not a little. He had all the polite genuflections of a celestial, though as regards the cleanliness of his person, and his general appearance, he was as different as possible from his brethren in the West. The landlord amused us a great part of the night with accounts of the past glories of his hotel, when kings and princes honoured him with their presence, and rewarded him with their gold. He sighed after those days of yore, and attributed all his misfortunes to the introduction of English steamboats, which take all his ancient customers up to the north as it were on the wings of the wind. The room which the king of Liu-chu island occupied is pointed out, but its former glory is departed, if, indeed it ever possessed any. We, in return, told him of the true Son of heaven, Jesus the Son of God, who left all His glory, and came down on earth to die for us, to redeem our souls from sin and death. The words of life were new to the old man, and he listened attentively. We left some books in the hotel.

Ten years afterwards we find the wife of one of the proprietors of this hotel thanking Mr. Wolfe for the deliverance of her husband from opium-smoking, the result of his advice given at previous visits.

It was not until the beginning of 1867 that Tang-long was occupied as an out-station. A room was hired, and in it a catechist daily preached and taught, finding many willing listeners. A few months later Mr. Wolfe reports that "the interest of the people in the Word of God is remarkable." "The catechist complains that he has no time to himself for private reading or improvement, from the continual flow of

inquirers and learners." Several placed themselves under regular instruction, gave up idolatry, and observed the Lord's Day. In October the first baptism took place. The candidate was an old man, "one of the patriarchs of the place," and his case was a remarkable one :—

His conversion has been almost instantaneous. He appeared to have taken hold of the truth at once. Some people seem to be afraid of these sudden conversions. To me, a sudden conversion appears a more evident work of the Spirit than any other sort of conversion. When I see a dark, ignorant heathen at once receiving and manifesting an intelligent knowledge of the Gospel, the atonement and redemption through Christ, I am convinced that nothing else but the Spirit of God could so enlighten his previously dark heathen mind. Such a sudden change could not be effected by anything else. The old man of whom I speak has, from the first time he heard the truth, shown a degree of appreciation of the Gospel which is very remarkable and encouraging to us. As soon as he received the truth into his own soul, he devoted his whole time and energies in making it known to others. Several, through means of his exertions, have placed themselves under instruction, and have requested Christian baptism.

This old man soon brought others to the Saviour he had found, beginning with "them of his own house." In March, 1868, two of his sons and four of his grandchildren were baptized, with another man ; and in September ten other persons, all through his instrumentality, and notwithstanding that he was in a very feeble state of health. "He might be seen, staff in hand, tottering from house to house, persuading the people to come to Christ." He is described in the following year as "standing on the brink of eternity"; but he lived on, and in 1873 he is again mentioned as "looking forward with faith and hope to the end." In the following year he passed away full of faith and hope.

The story of two of the converts is very interesting :—

The husband received the truth several months ago, and told his wife



of his determination to become a Christian, and at once destroyed all his household images. The wife, seeing this, became frantic with rage, and grasped a large sword-knife and attempted to stab her husband. This act of the wife enraged the husband, and he attempted to beat and injure his wife. For months peace had utterly departed from this dwelling. It was, however, only the violent raging of the demoniac when the demon was about to be cast out. The husband began to learn more of Christ, and exercised more patience; and this, combined with the visits and exhortations of the catechist's wife to the wife of the farmer, resulted, through the blessing of God, in her conversion.

One of the daughters of this man and woman was trained in the Girls' School at Fuh-Chow, and afterwards became the wife of a catechist, with whom she is now doing a good work at this same station of Tang-Iong.

Bishop Alford held confirmations at Tang-Iong in the course of both his tours in Fuh-Kien, administering the rite to five men in 1868, and to five women and three men in 1871. The service each time was performed under some difficulties. The room used as a chapel was opened to a busy street, and exposed to its noise and bustle; and the room for enquirers behind was a very small one. On the first occasion the front room being used, the service was much interrupted by the curiosity of the passers-by; on the second the little congregation was inconveniently squeezed into the back room. Such are the circumstances under which Episcopal functions are exercised in China.

Persecution, as elsewhere, soon arose against the converts. Within a few days of the baptismal service of September, 1868, a respectable shop-keeper, who, with his wife and four children, joined the Church on that occasion, was beaten, his shop damaged, his customers threatened, and his debtors assured that it would be a meritorious act on their part not to pay their debts to him.

The storm blew over; but from time to time opposition



re-appeared in various forms, and our Lord's Word came true in Tang-Iong, "When tribulation ariseth because of the Word, by-and-by they are offended." Inquirers drew back ; some of the baptized shrunk from confessing Christ ; and the early promise of the station was not fulfilled. For some years the reports told of but slow progress, and in 1874 the Church books showed only twenty-six baptized and eleven enquirers. This little Christian community had, however, got together the proportion of funds required to be contributed by them before a small church could be erected. That it was wanted Mr. Hutchinson's account will show :—

The building in which we found ourselves was not very promising for Divine service, it being a primitive sort of inn, belonging to one of the Christians. The catechist resides there until a new house shall be built. A notice at the door asserted that accommodation for thousands could be found within. We naturally asked where, on seeing a small barn-like room, with cooking apparatus on one side and many benches on the other. This was the temporary church, guest-room, and kitchen all in one. Beyond, a covered shed held our chairs, and a small bed-room behind was the only sleeping-place available. It was now quite dark, so we dined in the shed to secure a measure of privacy, and then those candidates for baptism who had arrived were examined individually by Wolfe. Christians and heathen crowded in.

One of the candidates on this occasion, on being asked the usual question, "Dost thou renounce the devil?" &c., replied most vigorously, "I hate him."

The sorely-needed church was afterwards provided. "There is now," writes Mr. Wolfe, "a beautiful and commodious building erected in native style at a cost of £150, the gift of the late Rev. Henry Wright, who did so much for the Fuh-Kien Mission, and whose memory will long be cherished by the missionaries and the Native Christians."

The church was opened in 1877. The magistrate at first

forbade the placing the sacred name of Jesus over the door, but gave way on a gentle reminder that the toleration of Christianity was provided for by the laws of the empire.

One other incident from this station may be quoted from Mr. Wolfe's Report for 1875 :—

A few interesting converts have been baptized at Tang-long this year. A poor woman in a village six miles from Tang-long heard of Jesus from Lazarus, one of the members of this latter church. For twelve months she kept it all to herself, while Lazarus made repeated visits, and taught her more about Jesus; she then told her husband, who at first treated the matter with indifference. She now told her neighbours, and with the help of poor Lazarus, distributed Christian fly-sheets amongst them, and pasted them on her own doors and rooms. This aroused the fury of her neighbours, and her husband took their side against his wife. The poor woman was now violently persecuted, both by her husband and neighbours; but the truth had found a lodgment in her heart, and persecution had no power over her faith. She persevered through three years of opposition, and conquered it, and on the evening of the 1st of November last walked six miles to Tang-long Chapel, supported by her only son; and, after an interesting confession of her faith, was baptized into the Church of Jesus Christ.

Thus one by one the wandering sheep are brought into the fold. The rich and the learned may reject the Gospel; the people as a body may stand aloof; we may seem to labour in vain, and spend our strength for nought; but a few cases like this poor woman are sufficient to assure us that the grace of God is at work, and therefore to prove that, however meagre the success may seem to our impatient judgment, the Divine approval rests upon the Mission. Large successes are indeed to be sought for and prayed for. Yet it may be that we need the partial failures too, to remind us that results are not a matter of course, and that the conversion of souls is one of God's own prerogatives. And if we are tempted to tremble for the "few poor sheep" He has gathered together at Lieng-

Kong and Tang-Long, let us be sure of this, that the Lord is mindful of His own.

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He shall redeem them one by one  
Where'er the world-encircling sun  
Shall see them meekly kneel.

*Keble.*

A little band of pilgrims, one in heart,  
Who seem some hidden happiness to share,  
Which neither toil nor suffering can impair;  
The thorny path with courage they pursue,  
And still a smile of sweet contentment wear,  
For at the end of that dark vale they view  
A prize which well may serve their ardour to renew.

*Charlotte Elliott.*

Lord, we are few, but Thou art near,  
Nor short Thine arm, nor deaf Thine ear;  
Oh, rend the heavens, come quickly down,  
And make a thousand hearts thine own.

*Cowper.*





## CHAPTER VII.

### LO-NGUONG.—I. THE CHURCH FOUNDED.

Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—*Isa.* lv. 13.

Trees of righteousness, the planting of the Lord, that He might be glorified.—*Isa.* lxi. 3.

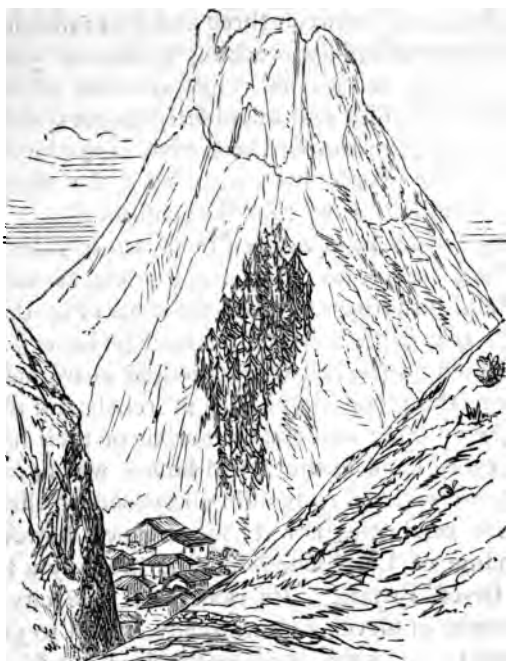
Both young men, and maidens; old men, and children: let them praise the name of the Lord.—*Ps.* cxlviii. 12, 13.

Sow ye beside all waters,  
Where the dew of heaven may fall;  
Ye shall reap if ye be not weary,  
For the Spirit breathes o'er all.  
Sow ye beside all waters,  
With a blessing and a prayer;  
Name Him Whose hands uphold thee,  
And sow ye everywhere.  
Sow, though the rock repel thee,  
In its cold and sterile pride;  
Some clift may there be riven,  
Where the little seed may hide.  
Room on the narrowest ridges  
The ripen'd grain will find;  
That the Lord of the harvest coming  
In the harvest sheaves may bind.

*Anna Shipton.*



OME sixteen miles north of Tan-Long, in a deep valley surrounded by high mountains, and close to an arm of the sea, stands the important *hiên* city of Lo-Nguong, "the fountain of the river Lo." Mr. Hutchinson thus describes the route:—"The scenery



PHILOSOPHER'S MOUNTAIN, AT THE HEAD OF LO-NGUONG VALLEY.

increased in grandeur as we advanced. The ravines below us deepened, and the mountains towering above us seemed to increase in height, until we reached, through a fortified pass, the head of the Lo-Nguong valley. Below us, at the end of the valley, in the afternoon sun, lay the town, surrounded with its walls. A river wound, like a silver band, amongst the ripening rice-fields, whilst around rose majestic mountains, down whose sides at intervals poured lovely waterfalls." But so far as the city is concerned, it is distance that lends enchantment to the view. Pass within the massive walls, 25 feet broad

and 15 feet high, and between three and four miles in circumference, and everything approaching to beauty vanishes at once. "It is," says one journal, "like all other cities in these parts, crowded with filth and dilapidated houses, and without any sanitary arrangements for the benefit of the health of the inhabitants." The people, however, "have the reputation of honesty and simplicity from time immemorial."

Lo-Nguong is said to have been built 1,100 years ago. It boasts of a long succession of sages and poets, whose claims to the gratitude of posterity are made the most of by the modern inhabitants. Its wealth, however, has been its bane. Nineteen times, it is stated, in the last three hundred years, has the city been a prey to the plundering bands of rebels and marauders that infest the empire; and the memorials of their handiwork are seen on every hand in the ruined houses which, for lack of public spirit, are suffered to remain an eyesore to the visitor.

Neither its celebrities nor its misfortunes, however, have made the name of Lo-Nguong familiar in many a town and village in far-off Britain. Its rank as a *lien* city, and its chequered career of eleven centuries, have failed to give it the smallest place in our manuals of geography; but fifteen years of a work of grace among a few score out of its thousands of inhabitants have drawn towards it the interest and sympathy of praying people in every part of England, and wherever the work of the Church Missionary Society is known. Let us trace out the instructive history of the Lo-Nguong Church during these fifteen years—a history, as we shall see, not less chequered by conflict and trial, as well as signalised by the lives of those whose memory is blessed, than the history of Lo-Nguong city from the eighth century downwards.

The first attempt to plant the standard of the cross in Lo-Nguong was in November, 1865. Mr. Wolfe visited the city with a Native catechist, and had at first an encouraging



reception. They were "surrounded by a curious crowd, who wanted to know their business and all about them," but showed no rudeness or incivility. After two days' search, however, they failed to obtain a place that could



ON THE ROAD FROM A-CHIA TO LO-NGUONG, LOOKING NORTH-EAST.

(*Lo-Nguong is seen lying in the valley. Behind the highest peak in the distance is Ning-Taik.*)

be hired as a preaching-room, the people being afraid to let to foreigners. They discovered a respectable shop-keeper, who was a personal friend of the catechist Tang (afterwards the Rev. Tang), and he kindly did his best to get a room,

but without success. Shortly afterwards, determined not to be baffled, Mr. Wolfe sent Kuong-Mi to take up his residence in the city, and, without holding regular services, to try and overcome the prejudices of the people, and make known the Gospel by personal intercourse with individuals. His mission was made a special subject of prayer at Fuh-Chow, and the answer was not long delayed, for within a week of his arrival Tang's friend succeeded in hiring a suitable room for a chapel.

Two months afterwards, Mr. Wolfe again visited Lo-Nguong. He found that great interest had already been aroused, and two apparently sincere inquirers gave promise of an early harvest. One of these, on leaving after a long and earnest conversation, said, "Sing-sang, it is a hard matter to believe. It is hard to be as holy as the religion requires, and there are many enemies: help me, therefore, by your prayers to the heavenly Father for me." All night the house was besieged with people, come merely to look at the foreigner; and next day, Sunday, January 21st, 1866, crowds assembled, despite drenching rain, to listen to the preaching. One old man said, "How can we live if we embrace the religion? You say we must not deceive, nor lie, nor swear, nor scold people: this is very strange doctrine!" At this there was a general laugh; but all admitted that the things denounced were wrong, and confessed that "the religion" was good—"only for that very reason they could not adopt it." How true it is that men love darkness rather than light, because their deeds are evil! The chapel was not yet used, some opposition being exhibited; but a little later it was opened for preaching by Mr. Cribb, while on a visit to the city.

The first baptism at Lo-Nguong took place in October; but no particulars of the case are given. In December, however, three most interesting men were admitted into the Church. One was the first convert from the village of A-chia, and we

shall refer more particularly to him in another chapter. The two others were an old man of considerable property and influence, named Siek, and his son, Song-To, the history of whose conversion is deeply interesting.

The son was the first brought to the Saviour. He was "one of the most notorious evil-livers in the whole city," and had brought such disgrace upon his family that, although he was an only son, his father was on the point of disinheriting him. One day, "by chance," he looked into the chapel as the catechist was preaching. Then and there the truth laid hold of his heart, and he gave up his sins forthwith, and yielded himself to the Redeemer, of whose love and power he had heard. The neighbours would not appreciate the inward and spiritual change; but they did see at once the difference in his outward life: it became a common subject of speculation among them, and it brought great numbers to inquire and to buy tracts and books. The old father could not at first believe in the reality of the reformation, and when he believed it he could not understand it; but although himself a zealous idol-worshipper, he could not oppose his son adopting a religion which had worked in him such a change. The son, however, became intensely anxious for the salvation of his father. On Mr. Wolfe's next visit the *quondam* reprobate came to him in his distress, and then and there fell upon his knees by Mr. Wolfe's bedside, and poured out his heart in prayer for old Siek's conversion. He would not be baptized, saying he must wait for his father, that they might enter the Church together. With some difficulty he persuaded the old man to come and see Mr. Wolfe, who then writes:—

I found him very dark and ignorant, but not at all disposed to prevent his son becoming a Christian; and at the end of a long conversation I could only elicit from him the old story, "The doctrine is very good, but it will not do for me; I will do what my fathers did before me."



They both returned home, however, and, in about two hours after, the son returned almost breathless with joy, and informed us that his father had decided to be a Christian; that the incense vendor had been round to the shop as usual with his wares to sell for the approaching festival, but that his father refused to buy any, but sent him away, saying, "I have decided to worship no more idols; I want no more of such vain and foolish things; I have determined to become a Christian, and worship the true God." Of course we were all delighted, and returned hearty thanks to God on his behalf. The old man was present at evening prayers, and also at the baptism, and then remained the entire evening talking about religion. He keeps a large shop, and has a flourishing business. I hope and trust he will be enabled to carry out his determination, and become a truly-devoted Christian. Since I returned, I received a letter from the catechist, telling me that the whole family has given up idolatry, and that the old man and his son request me to visit Lo-Nguong shortly, and admit them all to baptism. The report that this old man believed spread like wild-fire, and scores came to the chapel, the catechist says, inquiring for books.

In subsequent letters we find interesting traits given of the character of old Siek. On February 17th, 1867, Mr. Wolfe writes:—

The father is sixty years old, but quite fresh and strong, and is growing in grace and in the knowledge of Jesus Christ. It would move the hardest heart to see that once hardened idolator sitting down and weeping at the remembrance of the many years spent in the service of sin and Satan. The devil at first often tempted him to think that he was too late in coming to Christ, that Jesus could not receive him now after his long life of idolatry; but this crisis is now past, and he has come out into the broad light of spiritual day. He is a man now of strong faith and great prayer, and has outstripped his son in spiritual grace and strength. I said one day to the son, "Song-To, why is it that your father has gone on so far ahead of you in the doctrines when you were before him in the truth?" "Ah, Sing-sang," was the reply, "my father is continually praying. In the house he is always on his knees," and this is true. When first I spoke to him and asked him to pray with me, he looked bewildered at the idea, and out of politeness towards me knelt in a most awkward way. When last I heard him pray he reminded me of old Jacob, who said to the angel, "I will not let thee go except thou

bless me," so earnest were his pleadings with God, and he felt so much at home in prayer. He is equally zealous for the conversion of others, and he spends his whole unoccupied time in exhorting others to believe in Jesus; and he has succeeded in one or two cases.

A few months later Mr. Wolfe describes a crowded service in the little chapel, at which the old man and his son both addressed the people, and gave their testimony to the truth and power of the Gospel. Siek dwelt on "the faith of Abraham, the promises to Isaac and Jacob, the history of the chosen seed, and the fulfilment of the old promises and prophecies in the coming of Christ"—a striking proof of his diligence in studying the Scriptures, seeing that he was absolutely ignorant of them not six months before. About this time the customary yearly collection in Lo-Nguong for the support of the idol-temples took place, and Siek and his son were applied to as usual. They quietly answered, "We can no longer support the work of the devil. We are Christians, and advise you to become so too." The incensed collectors threatened to pull down the shop, and began by damaging the counter, but the calm firmness of the old man disarmed further violence. We further read of the young man providing the lime for washing and plastering the chapel, and also accompanying the catechist on his preaching tours to the surrounding villages.

It was not long before further souls were given to the labours of Li Ching-mi, the catechist in charge, who, though without much education, even in a Chinese sense, and with natural abilities below the average, was nevertheless a man of prayer and of simple faith, and was one of the chief instruments in building up the Lo-Nguong Church. One case is thus described:—

Out of a family of three brothers two of them believed and were baptized. Soon afterwards the mother and the wife of one of these believed,

and were also baptized. The elder brother, however, though he acknowledged the truth of the doctrine for twelve months, resisted every argument and entreaty, and declared he could not join himself to the Church. He is a very clever man, and one who, if he were converted, I thought was very likely to prove useful to the Mission. He is a doctor by profession, and is celebrated for his skill. In the providence of God a circumstance has just occurred which has subdued his heart, and was the means of deciding him to cast in his lot with the people of God.

The catechist at Lo-Nguong received a letter from his son at Fuh-Chow, informing him that he was dangerously ill, and begged him to hasten to his dying bedside. The father at once started for Fuh-Chow, and brought this Lo-Nguong doctor with him to prescribe for his son. But it was too late: death had already entered, and was rapidly doing its deadly work. The day after their arrival the young man died. The doctor was present, and was struck with the peaceful and calm departure of the young Christian. This made a deep impression upon his mind; it was a confirmation of all that he had heard about the religion of Jesus, and light was immediately poured in upon his soul. The dying man addressed to the assembled friends words of rebuke for the tears that were being shed, and expressed a holy confidence in the merits of the Redeemer. "Do not weep for me," he said, "I am only going home a little sooner than you. I go before, you will follow. Why should you weep when I am going to see my Saviour, and be for ever with Him? I have perfect peace through the merits of Christ." He then gave directions about a few little matters, and concluded with a request that all should join in praising and thanking God for His great mercy in calling him to a knowledge of His truth. He then quietly passed away, and his soul was with the Saviour.

But these words of this dying Christian fastened themselves in the mind, and wrought life in the soul of the Lo-Nguong doctor. He left the chamber of death a changed man. He received, when least he expected it, or wished for it, the pearl of great price, and resolved from that very moment to give himself up to God. He was brought to me two or three days after by the catechist, and himself earnestly requested baptism. He was on his way back to Lo-Nguong, and that very night I baptized him in my study, in the presence of a few of the Native brethren. He departed the next morning early, on his way, rejoicing, and the catechist returned with him, sorrowing, no doubt, for the loss of



an earthly son, but rejoicing that God had given him this spiritual son. He was the subject of many prayers. His mother, sister, and two brothers often prayed for him, and now he returns to them to rejoice their hearts, and kneel with them around the same throne of grace as the lost one that was found.

Other applicants for baptism, though apparently sincere, were put off for various reasons: some because not sufficiently instructed in the faith; one or two because, though attending all the services and prayer-meetings regularly, they would not give up opium-smoking, which was a most necessary condition at Lo-Nguong, for this pernicious habit is frightfully common in the city, and very destructive in its effects. But in the following year the opium traffic itself yielded a convert to the Church. An old man, seventy-five years of age, who kept an opium shop in a village three miles from the city, abandoned his unholy traffic, and was baptized; and notwithstanding his age, and the hilly road to be traversed, he regularly walked in and out every Sunday for service, and for prayers on Thursday evenings. About the same time a great sensation was caused by the conversion of a government official, much respected in the city for his high character and integrity, since dead. His adhesion to the Church tended not a little to "take away her reproach among men." "If that man," it would be said, "has joined the doctrine, surely there can be nothing wrong in so doing." Another notable convert belonged to "the confraternity of vegetarians," who are strict Buddhists:—

He heard the truth from another candidate for baptism, and it appeared to him so reasonable and suited to his needs as a sinner, that he at once embraced it, and attended the chapel and placed himself under instruction. He now became a most zealous Christian, and wherever he went he exhorted the people to believe in Christ. He was the leading man in his confraternity, also a doctor by profession, and this circumstance has given him considerable influence and a standing in his neigh-

bourhood. The result of his exertions is, that many members of his old confraternity of vegetarians have followed his example, and many more, in his own village, have embraced the truth. His only son, however, will not give up Buddhism, and has become very much enraged against his father, and has left him altogether. This is a great trial to the father, but he bears it patiently, and prays in faith, and says he is sure God will give his only son to his faith and prayers. When it was known that he embraced Christianity, several devout Buddhists from a distant village came to his house to inquire the reason of the change, and asked an explanation of Christianity. The result of this interview was the conversion of these five individuals, who are now candidates for baptism. And so the work goes on, and God seems to bless the efforts of this one man. He is a man of a most unobtrusive character, very quiet, but becomes full of fire when called upon to address his countrymen on the subject of Christianity. He was baptized on Sunday with the others. He showed a great deal of feeling on the occasion, and I do entertain good hopes that God may make great use of him amongst his countrymen.

God heard the prayers offered up on this man's behalf. He stood firm, and is now a catechist.

Larger and more commodious premises were now engaged for the use of the Mission. It cost 200 dollars (about £40) to put the place in proper repair, and to set up a pulpit, &c., and the whole sum was given by old Siek, "as a thank offering to God for calling him to a knowledge of his Saviour." The pulpit, which he ordered himself, was a wooden one beautifully carved. One of the first to occupy it was Bishop Alford, on the occasion of his first visitation tour in May, 1868, when nine persons belonging to Lo-Nguong were confirmed, besides nineteen who came in from other places. "The independent way in which the women acted on this occasion," writes Mr. Wolfe, "interested and encouraged me very much. It was a great sacrifice of feeling on their part to brave popular prejudice, and appear boldly, and in public kneel before the Bishop to be confirmed."

Thus was laid the foundation of the Lo-Nguong church. One by one the rough stones from the quarry were brought out by the mighty working of the great Builder, and fitted into their place in the rising edifice. How the baser materials—wood, hay, stubble—came afterwards to be mixed up with the true “lively stones,” we shall see in the next chapter.

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Sowers went throughout the land,  
In the time of autumn leaves;  
Each with full and ready hand,  
Each with thought of harvest sheaves.  
Let us thus be doing  
Work, O God, for Thee!  
Daily, hourly, sowing  
For Eternity.

Reapers now in golden fields,  
Bind apace the heavy corn;  
Earth her willing tribute yields,  
Joyful shines the harvest morn.  
Slumb'ring souls and sleeping,  
Master, dost Thou see?  
Let the thought of *reaping*  
Waken us for Thee.

*Author of “Copsley Annals.”*





## CHAPTER VIII.

### LO-NGUONG.—II. THE CHURCH TESTED.

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.—*St. Matt. xiii. 4—8.*

Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.—*St. John xv. 2.*

Wheat and tares together sown  
Unto joy or sorrow grown:  
Lord of harvest, grant that we  
Wholesome grain and pure may be.

*Alford.*

**S**O promising a mission as that at Lo-Nguong was not likely to be let alone by the great enemy of souls. In the Acts of the Apostles we find the primitive Church attacked by him in several ways. Persecution from without, corrupt motives (as in the case of Simon Magus), false professions (as with Ananias and Sapphira), “sharp contention” between even a Paul and a Barnabas—all these devices, and many others, were employed then to spoil God’s work. And the very same perils have beset the progress of the Gospel in China. Some of them we

shall now see testing with a fiery trial the infant Church of Lo-Nguong.

It was from Lo-Nguong that the Gospel spread to A-chia and other places, as will be noticed in succeeding chapters. But a remarkable movement began in 1868 in the villages immediately round Lo-Nguong, or within a radius of four or five miles, Ki-po, Sing-Chuo, Siong-Nang, Hai-Yeu, Kien-nang, &c.; and the converts in them have always been reckoned as belonging to the Lo-Nguong Church. The following very interesting extract from a letter of Mr. Wolfe's dated May 31st, 1869, introduces us to this movement:—

The work has grown to an extent which has exceeded my most sanguine expectations. The Lord has done great things for us, whereof we are glad. There appears to be quite a movement towards Christianity in this district. I was almost overpowered on the following Sunday to witness the large number who came asking for admission into the Church of God. This movement extends over a wide extent of country, and without any apparent immediate cause was simultaneous in places and villages over ten miles apart. The catechist at the station has not been able to leave the chapel for months, in consequence of the flow of inquirers constantly pouring in to learn about the salvation of their souls. There were about ninety candidates on the books, beside a large number who were earnestly seeking and receiving instruction. I at once decided to visit all the candidates at their own houses, and thus be better able to judge of their state and fitness to be received into the Church. Some of the villages in which the candidates live are distant from Lo-Nguong city about nine miles, and from each other about twenty. At the end of three days, however, I succeeded in visiting nearly all. I was much interested and greatly encouraged by these few days' visiting. I found a deep spirit of earnestness pervading the minds of these people. I found no traces of idolatry in their houses. I found the Prayer-book and hymn-book well read, and their little children able to repeat many of the hymns and prayers. The Bible was in every house, and though the majority of them could not read it, all endeavoured to make as much use of it as they could. Their little ones of about four years old were taught to pray, and I have heard the children of this age and over talk of Jesus and of God, and of prayer, as

subjects with which they seemed familiar. They could tell you that Jesus was the Saviour of the world, that He loved them, and that God was the Great Being who made the world and everything, and that it was wrong to worship idols. Furthermore, I found the women, who never had an opportunity of attending the chapel, quite familiar with the truth of salvation through Jesus Christ; and many of them expressed an earnest desire to be baptized. I was received with the greatest demonstrations of joy and cordiality by these people, and at every house I was pressed to partake of their hospitality. At one village, a house which I visited contained a family of twenty-two, including children. In the large hall, where the domestic idols are generally kept, and where the Chinese prostrate themselves before the spirits of their ancestors, I found everything altered consistent with Christian views and feelings. At one side was a table, on which was placed two entire copies of the Bible, and several Prayer-books and hymn-books, and a number of good tracts. This large family meet regularly for morning and evening prayer in this great hall, and the elder brother always conducts the service. Numbers of the villagers also join on these occasions, and the result is, that many are induced to attend the chapel at Lo-Nguong on Sundays, and appear interested in the Gospel. This village is about six miles from Lo-Nguong. At the close of my visitation I could not help feeling very much that God had commenced to work amongst this people.

On Saturday evening, which is devoted throughout all our stations to special prayer for the conversion of China, a great many of these people attended, though they had to walk some miles, and return again the same night to their houses. As Sunday morning approached, I began to feel more deeply my responsibility, in view of the services of the day, and the numbers I might be privileged to admit into communion with the Church. Missionaries have not now the gift of discernment of spirits, and there is naturally "fear and trembling" mixed with the joy which one feels in admitting large numbers into the Church. Shortly after breakfast the candidates and inquirers came pouring in, and soon the church was well filled with a goodly company. Out of the large number who presented themselves for baptism we selected, after a general examination, thirty-five, who were again individually examined as to their motives and faith in Christ. Many of these showed beyond doubt that they loved the Saviour, and all of them gave me satisfaction, and I felt I could not do otherwise than admit them into the privilege of Christian communion. May the Lord keep them steadfast to the end! Many of



those whom I rejected felt much disappointed, but the hope of being at some future time admitted soon encouraged them, and they joined in the service that followed, when over thirty of their number were baptized, as joyfully as the rest. The baptism took place immediately after the Second Lesson, which was read with much energy by Ling, the catechist. After service I was completely exhausted, and was unable to preach; the catechist also was quite knocked up: so there was no sermon in the morning.

The time for dinner now came on, and soon all the seats and forms were turned into dining tables for about 100 people, who brought their own rice, &c., in order that they might be able to attend the Sunday services. The scene was deeply interesting. What was the motive that induced so many people to come so far and keep the Sabbath, and attend regularly, at a great deal of personal inconvenience, the services in the house of the Lord? I could think of none but a desire on their parts to seek the salvation of their souls; and I could do nothing but look and wonder what the Lord was about to do for this poor sin-bound population. Oh! may the Lord make bare His arm, and may this prove a real work of grace!

Dinner being over, and everybody refreshed by that process, the chapel was at once re-arranged, and all the people assembled for the afternoon service. After reading the service, I preached from Eph. ii. 1—13. The chapel was well filled, and it was most encouraging to witness the deep attention which was manifested while I expounded this portion of Scripture. I preached for over an hour, and would have continued longer had not the catechist very properly intimated that many of the congregation had twelve miles to travel to reach their homes, and that it was desirable to dismiss them. As each passed out of the chapel, and bade me a most affectionate farewell, I felt a sensation of joy which none but a missionary in like circumstances can appreciate.

But human motives are very mixed at the best, and although many of those who thus pressed into the kingdom of God proved themselves the true subjects of Divine grace, it was not so with all. There is no more favourite device of the adversary than to sow tares even in the garden of the Lord; and what has been seen everywhere in every age of the Church we must not be surprised to find in China. A fiery trial was

perhaps necessary at this juncture to separate the dross from the pure metal ; and it was not long in coming.

On the night of Sunday, June 20th, 1869, a body of the Chinese soldiers and police, accompanied by some of the gentry and *literati*, attacked and broke open the Mission chapel, destroyed the furniture, and seriously damaged the building. Having plundered the catechist, who lived in an adjoining room, they proceeded to the house of old Siek, and committed a similar outrage there, turning the inmates, who had retired to rest, out into the street. The old man was not in Lo-Nguong at the time, we must say providentially, for he would scarcely have escaped with his life had he been at home. This outbreak was but the first of a series of acts of lawless violence perpetrated by the police upon unoffending Christians. It was pleaded by the mandarins that Siek and two or three others had wantonly destroyed the idols in one of the temples ; but this was never proved, though it seems probable that some of the converts had been more zealous than discreet in their conduct, and had failed to "walk in wisdom towards them that were without." There was, however, no pretence that the Christians generally had done anything to irritate their heathen neighbours ; yet the whole community was for several months subjected to a distressing persecution. Some were beaten, some robbed of their little all, some dragged before the magistrates upon false charges, and compelled to purchase their liberty by heavy payments. One man had a dying thief laid at his door by the district policeman, who then accused him of murder. Another was kept in prison for many months, and died there.

This persecution seems to have been the work almost exclusively of the governing classes, the people generally taking little or no part in it, and in some cases even showing sympathy for the sufferers. But the impression gained ground

that Christianity was a proscribed religion. It certainly could not now be said that no reproach attached to the Christians, much less that it was advantageous to be one. The wrecked chapel standing unused was a public witness to the ban under which the infant Church lay. Moreover, the delays which took place in obtaining redress for all the material damage done, owing to everything being referred, and referred again, to the supreme authorities at Peking, encouraged the local officials to further acts of annoyance and petty persecution. We cannot wonder, under these circumstances, that half-hearted disciples, and especially those who, as intimated above, joined the Church to get some personal advantage, fell away. Inquirers drew back in alarm, and some men of the baptized kept aloof, not daring to suffer shame for the name of Christ. Yet the majority of the little flock stood firm, and more than a hundred met Sunday by Sunday at the village of Ki-po, three miles from the city, for common prayer and praise, an old convert there lending his house for the purpose, although thereby he incurred no little persecution.

In the early part of 1870 Mr. Wolfe paid a last visit to Lo-Nguong before leaving for England, and the Christians assembled at Ki-po to bid him farewell. "There were some present," he writes, "who had lost nearly all they had in the persecution. But this was not their only or their greatest trial. The reproaches of their own friends, and in several instances of their unbelieving wives and relatives, were harder to bear than all, and have caused more distress to many of our dear brethren than the spoiling of their goods." Even with such prospects before them, no less than forty of those who had attached themselves to the Church, but were as yet unbaptized, applied for baptism on this occasion. Mr. Wolfe only accepted half that number, declining, after consultation



with the Rev. Wong Kiu-taik, to admit the rest, because they had been induced from fear to subscribe to an idol festival the week before. They had paid the money most reluctantly, and under protest, but it was necessary to show by decided action that there could be no compromise with idolatry.

Shortly after Mr. Wolfe's departure, the compensation-money demanded by the British Consul, amounting to 1,600 dollars, was received from the authorities, and with this sum Mr. Cribb, who was now in charge of the whole Mission, built a new and substantial church on the site of the old ruined one, designed to seat two hundred people. We have said that Bishop Alford was one of the first to preach in the old chapel ; and it was his privilege, on his second visitation tour, in April, 1871, to open the new church. His narrative of the visit is very interesting. It shows clearly enough how busy the great enemy had been among the Lo-Nguong flock ; but the fact that, after a searching examination, he was able to administer the rite of confirmation to forty candidates, is sufficient testimony to the reality of the work that had been going on. The Bishop wrote as follows, in a letter which appeared in the *Colonial Church Chronicle* :—

I was particularly anxious that the occasion of my visit, and the re-opening of the church, should not be made an opportunity of triumph over their neighbours on the part of the Christians. On this account I requested that the Rev. Wong Kiu-taik, the native deacon, on whose judgment we could rely, should be sent before us to Lo-Nguong to arrange things wisely for us. On our arrival we were glad to find the city quiet, and though, as we passed through the streets, our presence seemed to create a little sensation, no manifestation whatever of displeasure was evinced. As we entered the mission premises through the new church, we had a good opportunity of inspecting the building. It is a plain, substantial church, capable of seating two hundred people. It has a good pulpit, reading-desk, table, and rails, with the Ten Command-





LO-NGUONG CHURCH.

ments, Creed, and Lord's Prayer, in Chinese, painted on the wall. The three lodging-rooms above for the missionary and catechist, with the inner room below for inquirers, and the school-room, remain as before. In the three lodging-rooms we soon established ourselves for the night. We had considerable conversation with the catechist of the place, who appeared to me to be a sensible, straightforward, Christian man. And after a supper of oysters, the smallest I ever saw (some six on a bunch), and of prawns, the biggest I ever ate (one being a plateful), we thankfully prepared for a quiet night.

*Good Friday, April 7.*—We were very anxious in reference to the case

of some ten Christians, whose conduct had been unsatisfactory. We felt that it would be injurious to the cause of the Gospel in Lo-Nguong did we allow their unfaithfulness to pass unnoticed. Their names were given to me by Mr. Cribb, the list having been submitted to the Rev. Wong Kiu-taik, as handed in by the native catechists. I thought it right to examine each case separately, to ascertain whether the catechist had himself remonstrated with the individual, and how his remonstrance had been taken. After careful investigation, there seemed to be no ground for doubt but that some had disgraced their Christian profession. This led me to examine carefully into the state of the Christian Church at Lo-Nguong. I called for the baptismal register, and with Mr. Cribb, Wong Kiu-taik, and the catechists (as their testimony was needed), I enquired into particulars. The inquiry lasted two hours or more, and I detained the service some time that the result might be relied upon, as I intended to address the congregation on the subject. I found that from 1866 to 1871 the number of baptisms had been 109, of whom 83 were adults and 26 infants. Of these, 3 were dead, 7 had gone to congregations elsewhere, 5 had been lost sight of, 47 were accounted for, and 21 had gone back. These figures presented me with some important topics of exhortation, which I trust was useful. My address was listened to with great attention, and I think it was received with good Christian feeling. The silence that prevailed when I spoke very solemnly upon "apostacy" was very striking, especially in a Chinese congregation, who are too often restless and noisy in demeanour. I rejoice, however, to add that 40 candidates for confirmation were on this occasion approved and presented, 37 men and 3 women, my last confirmation here having been held in May, 1868. The service began about 10.30 A.M. The Rev. Wong Kiu-taik entered the new reading-desk in his surplice, and read the Litany very clearly and devoutly, the congregation responding, as is their manner, in a loud but plaintive tone. A hymn was then sung in true Chinese style, to a familiar English tune. Mr. Cribb read the "preface" to the Confirmation Service, and interpreted my address, with much apparent readiness and effect. When I produced a sheet of paper, and read out the figures above given (I mentioned no names; these were known in another way), every eye was fixed, and I think I heard some long-drawn sighs over those who had gone back. Not that I failed, I trust, to speak words of encouragement also. My address was upon the death of Christ—the history, *Who* died, and *why* He died, and *how* we are to obtain the benefits—on which basis I made a special address to



the Church and candidates for confirmation. I thought it my duty specially to guard them against giving occasion of offence, but did not mention the broken idols and past troubles. I guarded them also against litigation, especially on the supposition that as Christians they had any claim on Missionary interference in their behalf. I told them they were subjects—the Christian subjects of the Emperor of China, whom, as *Christians*, it was their duty to honour, and whose subordinate officers it was their duty to obey, as the missionaries, and myself also, though Englishmen, respected and obeyed them when residing in China. The laying on of hands was very orderly, and the service was as well conducted for decorum and devoutness as the confirmations we witness in England.

We left Lo-Nguong about 1.30 P.M. There was a considerable crowd of Chinese at the church door to see us depart. They were very well-behaved, and as I stood ready to enter my chair, I said in English, and Mr. Cribb interpreted, that I wished the people in Lo-Nguong all peace and happiness, adding that true happiness was to be found in the religion of the Bible. They bowed in their polite manner, and so did I; and so we departed.

This second (and last) visit of Bishop Alford may be said to have marked the close of the first epoch in the history of the Lo-Nguong Church. There had been the sowing of the seed; it had rapidly sprung up; then persecution and tribulation had arisen; the sun was hot, and some of the young plants were scorched, and because they had no root they had withered away; others were choked with thorns—the cares of this life—and bare no fruit; yet a goodly harvest was there, where the seed had fallen on the honest and good heart, prepared by the Spirit of all grace. And in the spiritual world there is a power beyond any that is manifested in the natural world—that “ancient power of Christ’s touch,” to which the lines appended so beautifully allude. The scorched and withered plants may again “revive as the corn and grow as the vine.” The choking thorns may be cut away by the sharp knife of the heavenly Husbandman, and the young trees

may shoot up with renewed strength and freedom. And so, in no small measure, has it been at Lo-Nguong.

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O Saviour Christ, Thou too art man ;  
Thou hast been troubled, tempted, tried ;  
Thy kind but searching glance can scan  
The very wounds that shame would hide.

Thy touch has still its ancient power ;  
No word from Thee can fruitless fall ;  
Hear in this solemn evening hour,  
And in Thy mercy heal us all.

*H. Twells.*





## CHAPTER IX.

### LO-NGUONG.—III. THE CHURCH GROWING.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.—*Hos. xiv. 5, 6.*

For what is our hope, or joy, or crown of rejoicing? Are not even ye?—*1 Thess. ii. 19.*

The hoary head is a crown of glory, if it be found in the way of righteousness.—*Prov. xvi. 31.*

And duly shall appear,  
In verdure, beauty, strength,  
The tender blade, the stalk, the ear,  
And: the full corn at length.

*J. Montgomery.*



NEW period of advance now began at Lo-Nguong. "The Churches had rest throughout" the district, "and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

At the end of this year (1871) Mr. Mahood, who was now alone at Fuh-Chow, wrote that everything was peaceable at Lo-Nguong, and the inquirers increasing steadily. The Sunday congregation averaged sixty or seventy, and would have been much larger but for the long distance at which some of the members lived. The excommunications of the preceding year had done good, by setting a higher standard of Christian living, and showing the heathen what manner of persons the

converts ought to be. Mr. Mahood mentions the case of one man who had stood firm notwithstanding great opposition from his relatives. At length his child died, and when all the rest of the family were mourning around him, he said to them, "Before I became a Christian I was like you, living without a hope in God; but now I know that God gave me that child, and inasmuch as He has taken it away, I cannot grieve." His mother and other relatives were so struck with his faith and



VALLEY AND CITY OF LO-NGUONG.

resignation that they renounced idolatry, and united themselves to the Christian community.

At the close of the next year (1872), Mr. Mahood reported "Congregation still increasing; average attendance, 85; communicants, 59; the candidates for baptism have also increased considerably."

In February, 1873, Mr. Wolfe, having returned in fresh health and strength from England, again visited Lo-Nguong, after an absence of nearly three years. As he walked over the mountains from Tang-long, the mountains seemed to him to cast a melancholy shadow all round, and he felt its sombre influence weighing down his spirits. "But the sight of the city of Lo-Nguong stretching away in the distant valley, which suddenly burst upon the vision from an elevated ridge in the mountains, acted like magic in dispelling all gloomy feelings," and his thoughts turned at once to the "dear converts" he was about to meet.

He arrived at the city gate at four o'clock on Saturday afternoon, the 15th. The first to greet him there was old Sick, who welcomed him affectionately, and then proceeded to pour into his ear "the long tale of all his woes." "It seemed," writes Mr. Wolfe, "an evident relief to the poor old man's mind thus to unburden itself." Two bitter trials especially weighed upon him. One was the persistent clinging of his wife to heathenism. During all the six years of his Christian course she had stood aloof from the God her husband learned to know and love, and after his losses in the outbreak of 1869, she ceased not to taunt him with the question, "What has your Christianity done for you?" The other trial was, perhaps, severer still. It was the falling away of his son, Song-To,—of that very son to whose prayers and influence his own conversion was due,—not indeed to idolatry, but to coldness and irreligion, and to his old habit of gambling. Mr. Wolfe sent for the young man:—

He came about dusk. He expressed pleasure at seeing me back, and asked after the welfare of my wife and children; but there was absent from his manner towards me the warmth and cordiality and confidence of former days, when we could both kneel down together and pour out our hearts before God. He looked, evidently, sad. I talked to him long and

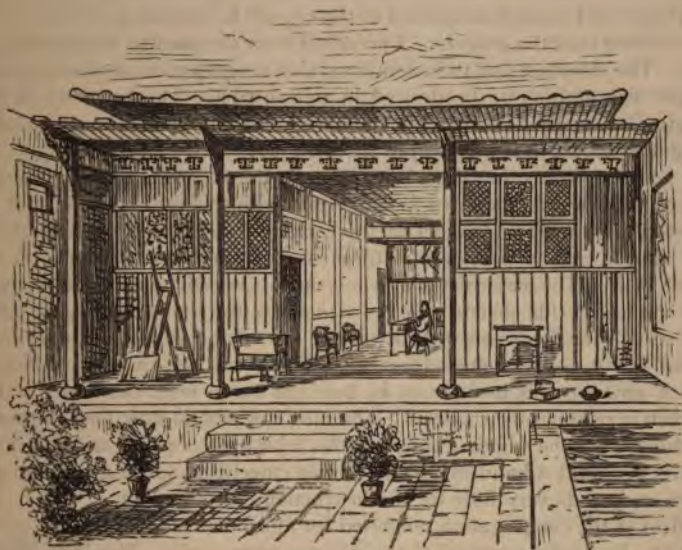
earnestly; I spoke of the happiness of former years when he and I went together through the neighbouring villages telling the people of the love of Jesus. I pointed to the fact that scores of those very villagers who then opposed us, and abused us with bad language, are now faithful followers of Jesus, and regular attendants at the house of God; while he, who was among the first to tell these very people of Christ, had gone back to the wickedness and folly of the world, and never came near the house of prayer. The retrospect was intensely painful to myself. He was reserved, looked pained, rose up, and with a sorrowful accent said, "Good-bye, Sing-sang," and took his departure. He did not visit me again during my stay at Lo-Nguong. His little son, however, is a daily attendant at our school, and regularly accompanies his grandfather to church on Sundays. I still have hopes of the young man, and pray God to give him renewed repentance, that he may again be a comfort to his aged father, and an assistance to the Church in this place. It must be understood here that he has not relapsed into idolatry. He worships no idol, nor takes part in any idolatrous custom; but his conduct is inconsistent, and he does not observe the Sabbath. Gambling is his great besetting sin.

We shall hear of both the opposing wife and the backsliding son again presently. Another of the Christians whose conduct had been inconsistent, and who had absented himself from church for some months, came of his own accord and told him all his sins, weeping bitterly. "Thus," says Mr. Wolfe, "the first evening spent at Lo-Nguong was one of mixed feelings—joy and sorrow, hopes and fears, blending together. But joy and hope predominated, and the accounts I received from the catechist Tang in the stillness of the night, when all had either departed or retired to rest, cheered me greatly." Of this "faithful and well-tried" Native brother, Mr. Wolfe writes warmly. "He is highly respected by the heathen gentlemen of the city, many of whom have presented him with complimentary scrolls, *à la mode Chinoise*. He is also loved and respected by the Christians, and is a man of sound sense and good judgment."



What occurred on Sunday morning shall be told in Mr. Wolfe's own words:—

Breakfast was soon ready, but ere I could sit down to it, the hall was filled with the Christians who flocked in from the country to Divine worship. With great difficulty I got through breakfast. The dear people



CATECHIST'S HOUSE AT LO-NGUONG.

evidently were over-excited with joy. One would persist in sitting close by me, and while I was eating, whispered into my ear from time to time how he longed for my return, and how pleased he was to see me. Another would stand behind me, and tell me of a dream which he had, and in which he saw me standing by his bedside. Others would interrupt and sorrowfully ask why I looked so careworn and thin in the face. Another ventured to say he knew the cause—viz., that I had to leave my young children behind in England, and that this was enough to make me sor-

rowful. Then a flood of inquiries from all sides about the dear children ; if I left them with friends who would be kind to them and love them.

These and a thousand other little marks of attention and of welcome convinced me that these dear people were glad to see me, and I am not ashamed to say that I feel proud of their affection towards me. As they stood around me this Sabbath morning, like a flock of children looking for some words of recognition from me, I felt happy beyond expression at the assurance that our labours here have not been in vain.

About two hundred assembled in the church for morning service. The Rev. Wong read the prayers. I preached from the parable of the prodigal son. The devotion and the attention of this congregation were very great. There was nothing to be desired in this respect. The harmony of the singing was sadly defective, but the heartiness with which the entire congregation joined in it was deeply encouraging.

I am sorry to say that there is no place for the women in the new church. There are about fifty women in connection with this congregation, but as most of the members live out in the country their women cannot attend the church in the city, even if there were suitable accommodation for them in it. The catechist's wife is exerting herself among the women, but she has to ride several miles to visit them in their own villages. She has service for them now once a week in the village of Sing-Chuo, where about thirty of them meet together. The great, the pressing difficulty which now presents itself to us is, how are we to meet the wants of the women in religious instruction ? The men can and do walk long distances to church, but the women cannot do this with their crippled and deformed feet. We want a band of Native female catechists, and until we can get these we can do very little for the instruction of the women.

Most of the congregation remained for afternoon service, though many of them had miles to travel to their homes afterwards. The Rev. Wong again read, and I preached. Between the services I had a meeting for catechising the children. Many of the adults attended and seemed to enjoy it much, and I have no doubt derived as much benefit from it, and probably more benefit, than from an ordinary sermon.

Later in this year, the death of an aged convert who had suffered much in the persecution is recorded. Mr. Wolfe gives a most touching account of a visit he paid to him shortly before his death :—

I found him very sick and weak. I read and prayed with him, and



spoke some considerable time to him on spiritual things. When I had done he got up in his bed, and knelt on his knees, and offered up a most simple, touching prayer to God. He confessed himself a great sinner, and prayed for pardon through the merits of Jesus. He declared his love for the Saviour in such touching language: "I love Thee, Thou most precious Saviour," he said, and then prayed most earnestly for the success of the Lord's work everywhere, especially in his own Lo-Nguong. He prayed for his family, especially for his wife, who was to be baptized on the coming Sabbath. He prayed for myself, and thanked God who had sent me so far over the sea to teach him and his countrymen the love of Jesus, and then, gasping for breath, he asked God graciously, when the time came for him to depart, to receive him, through the inexhaustible merits of the Saviour, into that home which He has prepared for all His people. It is from such a scene as this that the disheartened missionary goes, inspired with fresh courage and fresh faith, to do battle with the dark heathenism around on every side. This aged Chinaman was one of our earliest converts at Lo-Nguong, and suffered severely in the persecution three or four years ago. He at that time gave up his own house as a place of worship to the persecuted and scattered disciples of Jesus. He suffered for his boldness for Christ, as far as worldly things are concerned, but oh, he has gained infinitely in the possession of a living faith, and a bright and a glorious hope of immortality and eternal life! I fear I shall not see him again here below; but oh, I do look forward to the hope of seeing him above, in our Father's home! and I shall never forget the comfort and encouragement which he administered to my tried faith on the night of September 30, 1873.

In a later letter Mr. Wolfe says, "His last hours on earth were spent in earnest prayers for the spread of Christ's kingdom, and his last breath was exhausted in exhorting his friends and family to cleave closely to the Saviour. The happy result has been that some who heard him, and witnessed his triumphant faith over death, have since joined themselves to the Lord whom their departed friend trusted and loved so well."

Mr. Hutchinson gives a most interesting account of his visit to Lo-Nguong in October, 1874. It will be noticed with especial thankfulness that old Siek's wife was baptized at last on this occasion, eight years after her husband:—

We were lovingly looked for. Many Christians met us as we approached the gates. The greetings, "Peng ang!" ("Peace!") "To Peng ang?" ("Is it peace?"), were heard on each side continually. At last we returned in through a narrow gateway, and found ourselves in front of the catechist's house, with a fine church on our left. Many Christians were assembled here, and great indeed appeared their joy at seeing brother Wolfe. Here was old Siek, his son, and grandson. I had often read of these before, but it was refreshing to see them for one's self—a family with a story of its own. Another fine old man of seventy-seven years, old Sing, claimed attention also. It seemed like a return to apostolic days to meet these fine sturdy old Christians, who have suffered



SING, OF LO-NGUONG, AGED 77.

the loss of all, and endured stripes and imprisonment for the Saviour's sake in the course of the last six or seven years—manly men, too, with glistening eyes as they told of a Saviour ever present in their hours of distress, and simply spoke of their own conflict and temptation to give up—men earnestly anxious to bring their fellow-men to Christ also. There was a plain common-sense reality about it all that touched one's heart more than any outward display of excitement could have done. At last, to have a little quiet, we walked on the walls, which are between three and four hundred years old, overgrown with grass. Returning, found Christians assembling for evening prayer. Being Saturday, the subject was God's blessing upon all missionary effort.

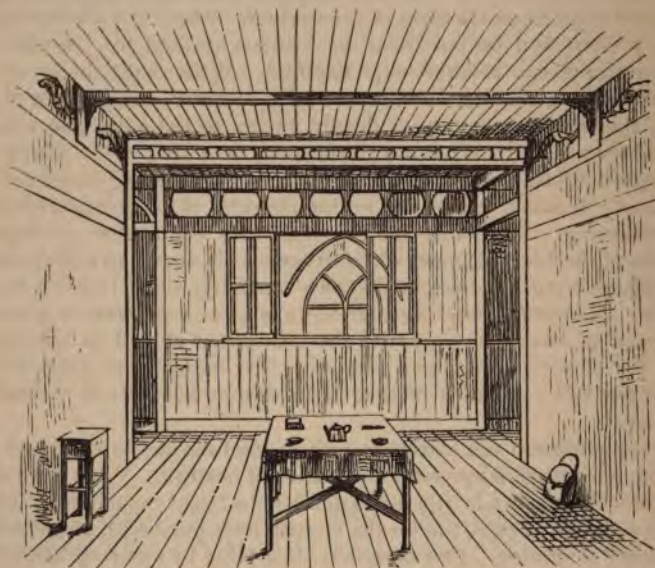


*Sunday.*—It was very pleasant to awake in a large airy upper room, through the window of which we could see the east end of the church. For the time we forgot that we were in the midst of a heathen city. The Christians kept coming in for the service, arriving from the neighbouring villages. We missed the "church-going bell." This is one deficiency of the church, which, we trust, will be supplied in due time. All being ready for service, the examination for candidates for baptism took place in the hall of the catechist's house, and six men and five women were accepted out of those present. The church, which seats about 200, was well filled with men; it lacks accommodation for the women, who were crowded together on the right of the chancel. About 100 Christian men were present, and behind them the heathen pressed in. Besides the eleven adults, two children were baptized. What made the service of special interest was the fact that one of the women was the wife of old Siek, the lime-burner, once a deadly enemy to the faith, who used to taunt her husband, "What has Christianity done for you?" Grace has triumphed at last, and she has been given to the believing prayers of her husband. It was a joyous day for him, in spite of the persecution he is still enduring. Then, after the sermon, it was our further privilege to partake of the Lord's Supper with forty-one Chinamen and eight women, making, with our three selves, fifty-two communicants. It was a happy season. Non-communicating attendance is a necessity here—it prevents the heathen having any ground for a suspicion of evil in connection with the Christian rites, and stimulates the inquirers to press on towards the full realisation of their fellowship as believers in a crucified Saviour.

In the afternoon the catechists with us, and the one in charge of the station, addressed in succession audiences of heathen. What a wonderful power there is in Christianity to develop the latent capabilities of men! These preachers would, but for the Gospel, have possessed, unsuspected, the power of oratory. One especially, Wa Hing by name—a handsome young fellow, earnest and winning in his ways—seems never tired of preaching short, well-pointed discourses, which command the attention at once, possessing, as Wolfe frequently remarked, a marvellous power of saying a great deal in a few words.

*Monday, Oct. 12th.*—Donning our best garments, we visited the Yamun—in the first place, to exhibit our passports; and then to converse with the mandarin about some exactions and wrongs done to the Christians, contrary to the treaty of Tien-tsin. This officer received us in half-dress,

and no preparations were made for tea. He looked very cross, spitting about, and otherwise exhibiting marked want of courtesy. However, he promised to remove at once the cross which the police had affixed to the door of one of old Siek's houses, thereby preventing him using or letting the premises, and also to issue a proclamation forbidding the maltreatment of Christians in a neighbouring village where they have recently been beaten. We gladly left the dirty precincts of the Yamun, noting the absence of the usual courtesies on the part of the mandarin.



MISSIONARY'S UPPER ROOM AT LO-NGUONG.

We next arrived at Ki-po village, where lives Sing, one of the old Christians who met us on Saturday. We visited him at his shop, once an opium-shop, but this he gave up on becoming a Christian. Then he had a fair competency, but, stirred up by the enemy of souls, the mandarin's runners or policemen beat him about the head, robbed him right

and left, and nearly killed him; then a nephew robbed him of what was left; and now he gets a trifle from sale of salt, straw shoes, and other small things, and is assisted also out of the church fund. In spite of all these reverses he has a happy face, and his venerable appearance itself commands respect; he is emphatically "a living epistle, known and read of all men."

On the way back we crossed the river on a narrow bridge, composed of single planks about eighteen inches wide, supported on stakes. In the evening we gladly saw old Siek, his son, and grandson at prayers. The son seems gradually returning to a more earnest Christian walk, although still far from what he used to be. It is a hard trial to a young man to risk the loss of all for Christ. He has already shared in his father's sufferings, and naturally looking to the future, and thinking of his wife and family, it is not surprising that faith should sometimes fail. His case calls for our prayers and sympathy. It was very pleasant to hear the stillness of the night broken by the voices of the Christian women singing, "For ever with the Lord," and other hymns. Thinking over the scenes of the day, the circuit of ten or twelve miles from one Christian house to another, and remembering that ten years since there was not a single Christian in the locality, we could but say, "What hath God wrought!"

Song-To, as the above shows, was giving some promise of returning to his allegiance. Subsequent accounts were less hopeful; but, "Three years ago," writes Mr. Wolfe in 1880, "his little son died suddenly. This affected Song-To very much. He says that God has been speaking to him in judgment through the death of his son. He has been more regular in attendance on the means of grace, and seems earnestly to desire to return to his first love. God grant that it may be so."

An account by Mr. Wolfe of Bishop Burdon's visit to Lo-Nguong in 1876 gives a most graphic and interesting picture of both the field of labour and the work done in it up to that time:—

The city of Lo-Nguong is delightfully situated at the head of a long, narrow valley, which expands as it reaches towards a picturesque arm of

the sea, which approaches the city within a few miles. On the west side, opposite to each other, and on either side of the entrance into the valley, rise two enormous pyramid-shaped mountains, which stand like guardian deities over the city, and seem to frown upon the intruder as they cast their dark shadows down into the narrow pass below. The natives look with superstitious awe upon those two mountains, and believe that the welfare of their city is, in some mysterious way, influenced by them; and viewed from the city of an evening in the setting sun, with their huge, dark, giant forms soaring conspicuously above every other object, they are well calculated to inspire the beholder with a mysterious feeling of awe.

On the north and south the city is hemmed in by high mountains, while, on the east side, the valley winds and winds in a serpentine course, towards the sea, the whole presenting a most charming, varied, and romantic appearance. Truly it is only man, and the work of man, that mars the scene! Human skill has done nothing to beautify the city of Lo-Nguong. Filth and squalor everywhere offend the stranger's eye, and most disagreeably affect the organs of smell. The broken-down and wretched-looking houses on every side betoken great discomfort and poverty, and this impression is not removed on a closer acquaintance with the social habits of the people. Beneath an external show of decency, which too often deceives the superficial observer, there lurk the grossest immoralities, and it may with truth be said of them, "It is a shame to speak of those things which are done by them in secret." St. Paul's description of the heathen in his day, in Rom. i. 24—28, applies with equal force to the Chinese of these parts.

The C.M.S. chapel is situated near the south gate, inside the city, and can be seen from any of the surrounding hills. It continually needs repairs, and will soon probably have to be taken down and rebuilt. The Romanists have recently finished a magnificent church outside the north gate of the city, and have well stocked it with pictures and images of male and female saints. It looks more like a heathen temple than a Christian church.

The people of this city, like the cities of Fuh-Chow and Lieng-Kong, have yet shown very little interest in the religion of Christ. They seem very friendly, and offer no opposition, but they are quite indifferent to spiritual things, and appear altogether absorbed in worldly pursuits. The congregation here is principally made up of members from the surrounding villages. The little school is attended by a few heathen



children from the city, and this is the extent of the interest shown by the city people in the religion of Jesus. The Rev. Ting, who now has charge of this place, is directing his energies more towards purely city work, hoping thereby, under the blessing of God, to bring some of the urban population to a knowledge of Christ.

This evening several of the Christians assembled for the ordinary Saturday evening prayer-meeting, which is held all over our out-stations at the same hour as near as possible, to pray for a blessing upon the Fuh-Chow Mission in particular, and upon the whole world in general. The petitions for this object by the converts were very earnest, and many of them very touching in their beautiful simplicity. One's heart feels a-fire at such a prayer-meeting. I believe some of the most beautiful prayers I have ever listened to I heard from these Chinese Christians. I look forward with great hope to the future of the Church in this land of Sinim.

Sunday morning shone out beautifully over the city. The surrounding hills seemed to rejoice as they welcomed the glorious beams of the rising sun. It was a magnificent morning. Everything seemed happy. But, alas! we knew that beneath the sombre roofs on every side of us was many a broken heart and many a troubled spirit, to whom this natural light could bring no comfort, and in whom the general rejoicing of nature struck no responsive chord. And the Christian, under such circumstances, and with such thoughts, could not help longing and praying for the speedy rising of that better Sun, the beams of which can light up the human soul with joy, and which alone can heal the broken heart and give lasting peace to the weary spirit. I could not help but rejoice this morning at the thought that our work at Lo-Nguong was an attempt, at least, to bring about this glorious result, and that we were engaged in applying the very means which God Himself has ordained to be the instrument of enlightening the nations and of comforting the distressed.

About eight o'clock the Christians began to assemble, and about 10.30 most of them had arrived. Many of them had been walking since daylight to be in time for the service, having brought their food with them for the day. Amongst those who came were the members of the Lang-Kau Church. As each arrived, he approached a small table in the public hall and entered his name, and laid down his weekly contribution to the church funds. This is a practice in all our out-stations, but many of the members prefer to make yearly contributions; we, however, dis-

courage this feeling as much as possible, for reasons which I need not now explain.

At eleven o'clock the Bishop entered the church, which was well filled, the congregation standing up to receive him. After the hymn, which, if destitute of tune and harmony in the singing, was certainly not wanting in heartiness and vigour, the Rev. Tang proceeded with the service, the Rev. Ting, the pastor, reading the lessons. After the morning service, the Bishop delivered the usual address, interpreted by myself to the assembled converts, and confirmed fifty-six candidates, among whom were several women. After the sermon, which was preached by me, between ninety and one hundred of the Native Christians knelt around the table of the Lord and commemorated, with the Bishop and the Native clergy and myself, the death and undying love of our ascended Saviour. The two Native deacons assisted in the administration of the Holy Communion. The converts manifested the most reverent demeanour. The entire service was full of spirit, and was conducted, according to the apostolic injunction, "decently and in order."

The presence of the Bishop, with two Native clergy, taking part in the services of the Church in the City of Lo-Nguong, was to me a source of intense joy and pardonable exultation. When I look back on that Sabbath morning, ten years ago, when I first visited this city in company with one of these same deacons, then a catechist, full of discomfort and discouragement as it was, and contrast it with this glorious morning, I can only exclaim, "What God hath wrought!" Surely "the Lord hath done great things for us, whereof we are glad." Many of the Christians who were present this morning have had to pass through much trial and severe persecution during those years; others who were once with us, but not present to-day, succumbed to the storm and walk no more with us; while others, again, after enduring patiently, have been called up higher, to wear, as we believe, the victor's crown. Surely this is an object worth labouring for, and worth enduring for its sake the misrepresentations of false friends or open foes.

After their dinner, many of the Christians were compelled to begin their journey homewards. Still a fair number remained for the afternoon service, after which the doors were thrown open to the heathen, and appropriate addresses delivered to them by the Native clergy, and by the students who accompanied us. The rest and sleep of night were truly welcome and refreshing.

During the last four years the Lo-Nguong Church has

endured many trials. Twice has it lost by death the ordained Native pastor in charge (concerning which see Chapter XX.) ; and persecution has been frequent and bitter. Nevertheless the work has gone on, especially in the last two years. In 1879 there was, wrote Mr. Stewart, "a remarkable awakening." He found ten or twelve men of the literary class meeting every night in the chapel for prayer and Bible study. So many candidates for baptism came forward that it was determined to require a longer probation than the usual six months, as a test of sincerity. The last returns, for 1880, give the whole number of adherents in Lo-Nguong city as 280, of whom 223 are baptized, and 72 are communicants. Fifty-nine persons were confirmed by Bishop Burdon in 1880.

The Rev. Sia Seu-Ong is now the resident pastor. Let us hope that his influence may be specially blessed to the restoration of the backsliders—of whom there have been several besides Song-To—as well as to the building up of the spiritual Church, and the salvation of very many of the heathen around.

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If some poor wandering child of Thine  
Has spurned to-day the Voice Divine,  
Now, Lord, the gracious work begin,  
Let him no more lie down in sin.

*Keble.*

Come home ; come home !  
You are weary at heart,  
For the way has been dark,  
And so lonely and wild :  
O prodigal child !  
Come home ! oh, come home !

*E. H. Gates.*



## CHAPTER X.

### VILLAGES IN THE LO-NGUONG DISTRICT.

And He went round about the villages teaching.—*St. Mark* vi. 6.

And the common people heard Him gladly.—*St. Mark* xii. 37.

And some believed the things which were spoken, and some believed not.  
—*Acts* xxviii. 24.

O Tender One! O Mighty One! who never sent away  
The sinner or the sufferer, Thou art the same to-day!  
The same in love, the same in power,—and Thou art waiting still  
To heal the multitudes that come, yea, "whosoever will!"

*F. R. Havergal.*

"Whosoever will! whosoever will!"  
Send the proclamation over vale and hill;  
'Tis a loving Father calls the wanderer home:  
"Whosoever will may come."

*Bliss.*



WE have seen that some of the earliest of the Lo-Nguong converts belonged not to the city, but to out-lying villages, and that by their means, in 1868-9, considerable additions were made to the Church from the surrounding neighbourhood. We must now refer more particularly to these villages, and also pay a visit to some others further off, but in the Lo-Nguong district.

KI-PO, SING-CHUO, and SIONG-NANG are situated in a long, narrow valley three or four miles north of Lo-Nguong. "A meandering stream runs through the heart of the valley, which is richly and beautifully cultivated with wheat, barley,



rice, and a large variety of Chinese vegetables. It is also plentifully studded with the plum, the peach, the li-che, the guava, the ling-yian, the orange, and other fruit-trees, which add charm to the plain, and afford covering to the many birds which are heard warbling on their branches." It was at Ki-po, the village of Sing, the old opium-seller, that so many of the Lo-Nguong Christians used to meet during the persecution of 1869-70, while their church in the city was in ruins. Here, too, Mr. Wolfe received so many candidates for baptism just before his departure for England in 1870 (page 109). At the same period he baptized sixteen persons at SING-CHUO. During his absence the work prospered wonderfully, and on visiting this latter place after his return, in 1873, he had a remarkable reception :—

Almost the entire village turned out to welcome me. I was surrounded with about sixty or seventy Christians, who were either already baptized, or candidates preparing for baptism. On entering the village they conducted me to a large house, where I found upwards of twenty women assembled in a prayer-meeting conducted by Mrs. Tang, the wife of the Lo-Nguong catechist. It was deeply encouraging to me to witness the anxiety of the men for the instruction of their women in the Christian faith. After this I was led on to another house, which has been given up by the owners as a meeting-place for Christian worship. About three years and a half ago I baptized about sixteen individuals in this little village, and these have ever since been like the leaven working on the mass, till now nearly the whole is leavened with the light of Christian truth. This year it was determined that there should be no idolatrous procession to the village temple, and no offerings to the great idol. When the time arrived for the usual idolatrous carnival, a few of the heathen tried to carry out this time-honoured custom of their religion. Such, however, was the utter indifference manifested by all in the ceremony, that it was a complete failure, and for the first time in the history of Sing-Chuo, an idolatrous service which at one time was bound up with its very existence, and the neglect of which, it was believed, would bring down inevitable calamity and dire misfortune, was suspended, never again, I hope and trust, to be resumed. Now, when I remember that

four years ago, in this very place, the Christians were threatened with death, and many of them received bodily injury because they refused to support or take part in this very ceremony, I cannot help exulting and exclaiming, "What hath God wrought!"

It was not in Sing-Chuo only that idolatry received so severe a blow. Perhaps a more striking case still is that of HAI YEU, another village in the same locality, noticed in Mr. Hutchinson's narrative of the tour in 1874:—

Reaching Hai Yeu, found a village the majority of residents in which are Christians. The ancestral hall, or public room, is divided between Christians and heathen; the idols removed from the centre place of honour, and the Ten Commandments substituted. The Christians have one side; the heathen the other. This year the annual idolatrous procession was not held, as the minority could not raise funds enough. This is not a station, but one of the Christians acts as reader. He was an opponent until, losing wife and son, he found no comfort in idolatry, and, angry with the idols, sought it of the true Comforter, and sought it not in vain. He can say, "It is good for me that I have been afflicted, for now have I kept Thy Word." In one Christian's cottage we observed an inscription where the idols used to be placed. It ran thus: "The doctrine teaches benevolence and filial obedience, to observe righteousness and love goodness, and to be faithful to the teaching of the Book."

Another interesting village is SIU-HUNG, about eight miles from Lo-Nguong, in the direction of A-chia. The work began here at an early period, and was highly encouraging for a while. On the occasion of Mr. Wolfe's visit in 1870, some twenty converts and inquirers subscribed seventeen dollars towards the purchase of a house for a chapel, besides promising materials and labour. During his absence from China they were subjected to much trial, and their numbers did not increase. However, in 1874, there were sixteen baptized members, besides twenty-seven candidates, of whom four were received into the Church on the occasion of Mr. Hutchinson's visit. He describes the people as "warm-



hearted." He also speaks of the peculiar beauty of the situation of this village on the hill-side, and of the grandeur of the surrounding scenery. On leaving the village, he and his companions had to put on straw sandals in order to climb the slippery pathway that led over the mountains towards A-chia. In the Report for 1875, Mr. Wolfe said,



SIU-HUNG CHURCH.

"At Siu-Hung the little church is literally crowded, and twenty-four have been baptized there during the year. The members have shown great zeal, which has resulted in bringing many inquirers to the chapel." In the following year Bishop Burdon confirmed twenty-six candidates at Siu-Hung (some from neighbouring villages), on which occasion thirty-six persons partook of the Lord's Supper.

"Here, in this little village," wrote Mr. Wolfe, "buried high up among the mountains, away from the haunts of civilisation and refinement, were administered the most solemn services of the Church, by one of her chief pastors, to a congregation of simple, earnest Christian men and women who not very long ago were poor, blind, ignorant idolaters, without hope, and without God in the world. Surely it was a sight over which the angels in heaven rejoiced!"

TONG-A lies to the south of Lo-Nguong, in the direction of Tang-Iong. This was one of the villages in which the movement of 1869 towards Christianity was very marked. At that time several gave up their idols. All these had first heard the Gospel at Siu-Hung, and thither for a time they used to walk every Sunday for the services. But the persecution of that year checked the movement, and scattered the inquirers. Still, about thirty continued to meet every Sunday for worship, but having no resident teacher, and there being no one in the village able to read, they necessarily knew but little of Christian truth. Some converts from other villages, however, visited them from time to time and encouraged them. Here, too, however, Mr. Wolfe was disappointed to find, after his absence in England, that the work was at a standstill, indeed that the interest in the truth manifested by the villagers had almost died out; but there remained a few who had not "bowed the knee to Baal." Three of the original Christians had continued steadfast, and had sought to lead others to the feet of Jesus. Their influence spread, and in 1878 a wide-spread awakening began, which resulted in a large number of Christians being gathered in, many of the old inquirers coming back and begging with tears to be received again. The Christians have twice enlarged their little chapel, which will now accommodate seventy or



eighty worshippers. By the last returns the adherents number ninety-five.

One of the difficulties of missionary work in China is curiously illustrated by a circumstance recorded of Tong-A in 1879. The catechist, being unmarried, could not instruct the women, and on visiting the place Mr. Stewart found the female inquirers taught by a little girl of five years old, who had learned by heart many passages of Scripture, the Creed, Commandments, and Lord's Prayer, and some hymns. "A little child shall lead them."

TING-HAI is another place of remarkable early promise, but it has since disappointed the missionary. It lies some distance south-east of Lo-Nguong, on the coast, and is the centre of a large group of populous villages. This circumstance marked it out as a likely station, and in 1867 Mr. Wolfe and Mr. Cribb went there together, hoping to find an opening. They were, however, unsuccessful; but, not long after, the Gospel reached Ting-hai without their intervention. A native Christian (of what place is not stated), who was a boat-carpenter by trade, went to live there. On Sundays he surprised all about him by ceasing work and retiring to his own house to pray. He frankly explained his reasons for so doing, and tried to induce his comrades to join him. For a while he only met with ridicule, but his quiet persistence so far won the day that two men gave up their idolatry and united with him in the rest and worship of the Lord's Day. He then walked to Lieng-Kong, forty miles off, to get some Christian books, and, finding the catechist Tang there, he begged him to visit Ting-hai. Tang did so, with his wife (whose good work elsewhere has been already mentioned), and stayed a fortnight. Crowds assembled to hear him preach, and the women flocked to hear "Mrs. Tang." Sub-

sequently another catechist was sent, and a room was hired as a chapel; but the interest excited proved to be but evanescent. The landlord who let the room turned the catechist out, and no one would take him in. It was therefore resolved to remove him to another village which was asking for a teacher, A-Iong. But on his departure a most curious scene presented itself:—

When it became known that the Mission was to be abandoned, and the catechist to take his departure from Ting-hai the next day, the people with one consent, but especially with the consent of the gentry, made a great demonstration of their real or supposed sorrow at the withdrawal of the Mission from their village. They prepared tables of wines and other delicacies, and placed them alongside the way by which the catechist was to pass to the boat, and, as he passed, the men behind the tables held out cups of wine in their hands and invited him to drink. He was preceded by men bearing a piece of long red cloth, fringed with white, on which were inscribed characters expressing their respect and regret. Behind him followed men with long strings of powder crackers, the sound of which made the hills ring again. As he was entering the boat they presented him with the long red cloth, and requested him to intercede with me for the re-establishment of the Mission. The people remained on the shore, letting off the crackers as long as the boat remained in sight. They also gave the catechist long strings of these crackers, to make merry on entering his new house at A-Iong. The principal man in this demonstration, strange to say, was the gentleman who turned us out of his house, and was the chief cause of the abandonment of the Mission. He now came forward and offered the catechist, if he would remain, to let us have the same house for less than half the rent which we had been paying for it. I regret much the catechist did not accept this offer, as it would have tested the sincerity of the whole demonstration; and, besides, have given us another chance of remaining in a place which we were very reluctant to abandon. I have sent another catechist to inquire into the real feeling of the inhabitants of Ting-hai.

This was in 1870. On Mr. Wolfe's return to China in 1872 a number of the old inquirers who had stood firm waited upon him, and earnestly besought him again to establish a



Mission amongst them. But up to the present time, circumstances have not been favourable.

OH-IONG is the name of an extensive plain lying north of the mountainous district around A-chia, and fifteen or twenty miles north-west of Lo-Nguong ; and also of a town in the middle of the plain, around which is grouped a large number of populous villages. The inhabitants are a very degraded people. The men are inveterate opium-smokers, "and the effects of this are seen in the deserted ruins of houses once respectable, and the wrecks of humanity hanging about." Infanticide is terribly common, and the paucity of girls among the children, so characteristic of China generally, is especially marked here.

At many places, as we have seen, the beginning of the work has been under circumstances of peculiar interest in some way ; but perhaps no station has so strange a story to start with as Oh-Iong. Ten years ago, Mr. Wolfe, on one of his journeys, saw two men sitting by the road-side, and went and spoke to them of Christ. The men, never having seen a European before, were terribly frightened, and thought it must be the devil. Six years passed away ; and there came to their town, which was Oh-Iong, a Christian basket-maker from Lo-Nguong, and lodged in the house of one of them, whose name was Chung-Te. To the astonishment of Chung-Te, the basket-maker talked about the same things that the strange apparition had spoken of six years before ; and the heart of the listener soon opened to the story of grace.

Some months afterwards, in the autumn of 1873, he heard that the "foreign devil" was at Lo-Nguong, and started off to see him. Mr. Wolfe's account of the interview we must give unabridged :—

One poor man had started from his home before daybreak, and arrived

just after the second Lesson. I was deeply interested in the history of this man's conversion, as he himself related it to me this evening. About seven years ago, he said, as he was travelling from the city of Ning-Taik in company with two of his neighbours, they sat under the shade of a tree by the roadside to rest awhile. They soon were startled by the appearance of a strange object walking towards them. As it approached, they became much alarmed; they had never seen such a thing before in their lives. They asked each other what it was; but while they were thus thinking on the strangeness of the object, it stood before them, and to their great surprise, addressed them, and wished them peace. They had heard of foreign devils in Fuh-Chow, and they now began to think this must be one who stood before them, and they were therefore anxious to get away as soon as possible. The foreign ghost, however, still continued to speak to them, and told them something about a strange religion, and a Saviour who died for the world. But they were determined not to listen to anything that he had to tell them, as they were very much frightened both of him and his words, so they hastened away. But they could not help talking of this strange man as they went along, and wondered what in the world brought him so far away from Fuh-Chow among their wild mountains. When they arrived at their village of Oh-Long, they told their neighbours what they had seen on the way. The neighbours told them in return that they, too, had seen the "foreign child," that he had passed through the village about noon, had eaten rice there, and "talked book" to the villagers.

The subject of this story, Ling Chung-Te, however, never could forget the first sight which he had of the "foreign child," and he often wondered in his mind what the strange doctrine (To-li) about a Saviour of mankind could mean. He remained in this manner ignorant for several years. At length a basket-maker came to the village to ply his trade; he was one of the Lo-Nguong Christians, and had been recently brought to the Saviour by his elder brother. This Christian basket-maker spoke to the villagers of Jesus, the Saviour of mankind, and told them to give up the idols, and spoke of the one great God, the heavenly Father. At first he was much abused and persecuted. Chung-Te, however, was among the few who listened to him, and showed anxiety to know more about the Saviour of mankind, and the strange things he first heard from the "foreign child" that frightened him on the Ning-Taik road-side. He now became a constant companion of the Christian basket-maker, and by the grace of God he was thus led to the Saviour, and both himself



and his whole house are now worshippers of God and believers in the Saviour of mankind. He told the account as we all sat round the table this evening, and then said to me, "Sing-sang, don't you remember? You are the strange object that met us that day long ago on the road-side. You frightened us so much that we wanted to run away; but when you talked to us and wished us peace, we became curious, and this made us stay and listen to what you said about the Saviour of the world. But we went away and talked much about you, and came to the conclusion that yourself and the object you had in view, whatever that was, must be bad. Forgive me now, Sing-sang, for those bad thoughts. I was then ignorant, but now my eyes have been opened."

We all had a very hearty laugh over this story, especially over the "foreign child" part of it, and at the quaint and original manner in which it was narrated. Besides his present name, Chung-Te, he had from time to time, in order to cheat the devil, assumed three other names. It is supposed that if the evil spirit is not acquainted with the name of his intended victim he can do him no harm. Satan, however, by some means or other discovered each of the three names which this man had successively assumed, and tormented him night and day; in what way I have not learned. In the selection of the fourth name, it appears he had been more successful, for it completely baffled the ken of Beelzebub to find it out. The result was, of course, freedom from the machinations of the infernal spirit. Such is the superstition and bondage of these poor people. It is a common practice here among them for parents, who have successively lost two or three sons by death, to give a girl's name to the next son, thinking thereby to cheat the devil, who, it seems, according to the notions of the Chinese is not very favourably inclined for the fair sex. In fact, they measure Satan by themselves. A girl is of very little value in their estimation, and they imagine their great enemy thinks so too. I have seen boys grow up almost to the age of manhood in females' dress, and treated in every way by their parents as if they were girls, and all this in order to outwit the devil, and save the boy from his fangs. I rejoice to say that Chung-Te is no longer a slave of Satan, but a free man of the Lord Jesus, and I trust he has received that new name which no man knoweth saving he that receiveth it, and the wearer of which can indeed set at defiance all the evil designs and assaults of the devil.

The next morning, Chung-Te returned to his distant village with a few others whom he has induced to come with him to the house of God to learn of Jesus. I hope soon to baptize this interesting man.

Chung-Te was baptized soon afterwards: and for six months he walked eighteen miles every Sunday to join in Christian worship. A catechist was then stationed at Oh-Iong; but great opposition arose, and three houses in succession in which he lived were attacked by the people and destroyed. He thereupon retired; but Oh-Iong was not left without a teacher, for a zealous Christian from Ning-Taik, whom we shall meet again, went over every Sunday, a distance of thirteen miles, to hold service there. In a few months a congregation of thirty were gathered.

A severe trial, followed by a renewed persecution, came upon Chung-Te in August, 1874. His wife, a devout Christian woman, died in child-birth. Her end was a most bright and happy one, and she passed away while her little daughter was singing to her, "For ever with the Lord." Chung-Te was determined that his wife should not be buried with the customary idolatrous ceremonies; but he carried out this intention in the midst of a great uproar, and after all was over he was seized and severely beaten, and his house would have been pulled down but for the interference of the chief magistrate. He was still a sufferer from the treatment he had received when Mr. Wolfe and Mr. Hutchinson reached Oh-Iong two months later. The latter refers in his journal to the little daughter:—

He told us how his little girl sang "For ever with the Lord" to her mother before she died, and spoke of the happiness of her death. We afterwards saw this little girl of thirteen years of age. She is a great sufferer from scurvy. Wolfe gave her a mixture, and we noticed how she stood quietly holding it, with her eyes closed before drinking, and on inquiry found she was praying, according to her custom, before taking anything. There was something very winning about the frankness and simplicity of that child's trust in God.

Little has been said of Oh-Iong in recent reports, and the



last statistics credit it with only ten baptized members and ten catechumens, although thirty or forty baptisms have been mentioned at various times. This, however, as Mr. Wolfe informs us, is because other villages have become stations, the converts at which were formerly reckoned to Oh-Iong.

Rising seven or eight miles north of Lo-Nguong, a range of wild and lofty mountains divides the valley—or rather, the lower ground broken up into valleys—of which Lo-Nguong is the centre, from another deep valley in which lies the city of Ning-Taik. At the foot of this range, on its southern side, is the little village of Tong-Kieng, where there are two or three Christian families ; and in a secluded hollow lying high up in the mountains—so high, indeed, that the place is more than once described as “on the top” of the range—lies another village, called LANG-KAU. The story of the cross reached this remote spot at an early period, simply by being repeated from mouth to mouth. During the persecution several of the Lo-Nguong Christians found refuge here, and used to walk down on Sundays to attend the services at Ki-po.

Lang-Kau is one of the places where the converts have suffered not a little, not from the heathen, but from the Romanists. We shall refer again to the Roman Catholic missions in Fuh-Kien hereafter. Up in the mountains, near Lang-Kau, is a small village inhabited chiefly by Chinese Romanists. On Mr. Wolfe's first visit, they did their utmost to prevent their neighbours of Lang-Kau allowing a Mission to be established among them, and one of them violently interrupted the public preaching. The Gospel, however, as we have seen, was no strange doctrine in these mountains ; and although the priest offered, if the catechist were expelled, to restore certain possessions which his party seem to have

wrested by somewhat doubtful means from the heathen, the villagers indignantly rejected the proposal, saying that "heavenly doctrine, once discovered and embraced, should not be lightly parted with."

Under these peculiar circumstances, it was most important that converts should not be hastily admitted, and that only those should be received whose lives would afford manifest testimony to the power of pure Christianity. Accordingly Mr. Wolfe declined to baptize any of them at this first visit. But during his absence from China, Mr. Mahood, in two annual reports, made special mention of the growth and consistency of this little Church; and when Mr. Wolfe visited them a second time in 1873, he found forty baptized members, and fifty or sixty catechumens. In the whole village there were only three families unrepresented among the Christians. The converts, though very poor, had already subscribed fifty dollars in cash and two hundred days' labour towards the building of a little church—"one dollar," Mr. Wolfe explains, "being as much as ten pounds to people at home." Since then, Lang-Kau has been vacated in consequence of difficulties with the Romanists, and the Mission transferred to Ling-Iong. The last accounts were encouraging, and gave hope of better things yet to come.

Within the last few years many other villages have been occupied in the Lo-Nguong district, as Heng-Iong, Tak-Sioh, Ching-Kang, Iong-Tung, Seu-Ki, Wong-Pwang, Lau-Iong, Twai-Kwoh, A-Ling; and at most of these places good work is going on. IONG-TUNG has an interesting history. One of the inhabitants heard the Gospel at A-chia, and having embraced it, proceeded to make it known to his neighbours. For two or three years he met with violent opposition, but in 1876 he died, and after his death the head-man of the village,



who had been his chief opponent, became convinced of the truth of Christianity, and, instead of getting up processions in honour of the idols, opened the reception hall for Christian worship. The villagers attacked his house, destroyed his tea-plantations, and expelled him and his family; but subsequently he was allowed to return in peace, and his most furious antagonists became regular attendants at the services. There are now forty Christians at Long-Tung. A-LING is a large town on the sea-coast due east of Lo-Nguong, containing 1,000 families. The catechist is a young man specially "earnest, hard-working, and humble," and, adds Mr. Stewart, "such everywhere are the successful workers."

One of the most deeply interesting facts in the history of the Fuh-Kien Mission was reported by Mr. Stewart in 1879 from LAU-IONG:—

The earnestness shown by the little body of converts is the more remarkable, seeing they have been called upon already to suffer very severely. Two of them were imprisoned by the mandarins on an entirely false charge. Every endeavour to obtain their liberation was tried, but without success, till a few months ago, when at length they were given their liberty. During their long incarceration the mandarin admitted that there was in reality no charge against them; still, by means of heavy bribery, the gentry were enabled to keep them still in prison. However, while there, they did good work for the cause of Christ. First of all, the jailor himself was impressed by their behaviour as well as their words, and, before very long, openly joined "the doctrine." This was followed by the conversion of one of their fellow-prisoners, and, owing to the friendship of the jailor, they were allowed to hold service in the prison every Sunday; they were also given small positions of trust in the place, and the good to the Church which resulted from their imprisonment was altogether perhaps greater than if they had never been imprisoned. This is one of the many cases where we have found that persecution had been over-ruled for good, and the firmness the converts have shown this year under trial should for ever set at rest all doubt as to the reality of the work. One word at any time in denial of their Master would have freed them from their tormentors,

yet not in one case has that word been spoken; they have preferred to wander houseless and foodless, or languish in Chinese dungeons, that they might "obtain a better resurrection."

In these and other villages in the Lo-Nguong district there are now 500 Christian adherents, of whom about one half are communicants. Indeed the Christian traveller may traverse its hills and valleys, and scarcely fail in any place to find some families or individuals worshipping the same God, trusting in the same Saviour, inspired with the same principles, looking for the same glory to come. Weak and frail they are, of course; but so is he; and the grace that can keep him steadfast can keep them so too.

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Far, far away, like bells at evening pealing,  
The voice of Jesus sounds o'er land and sea;  
And laden souls, by thousands meekly stealing,  
Kind Shepherd, turn their weary steps to Thee.

*F. W. Faber.*

When He first the work begun  
Small and feeble was His day;  
Now the word doth swiftly run,  
Now it wins its widening way:  
More and more it spreads and grows,  
Ever mighty to prevail;  
Sin's strongholds it now o'erthrows,  
Shakes the trembling gates of hell.

Saw ye not the cloud arise,  
Little as a human hand?  
Now it spreads along the skies,  
Hangs o'er all the thirsty land:  
Lo! the promise of a shower  
Drops already from above;  
But the Lord will shortly pour  
All the spirit of His love!

*C. Wesley.*

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## CHAPTER XI.

### A-CHIA.

I beheld Satan as lightning fall from heaven.—*St. Luke* x. 18.

For the vision is yet for an appointed time, but at the end it shall speak, and shall not lie: though it tarry, wait for it; because it will surely come, it will not tarry.—*Habak.* ii. 3.

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.—*Rev.* iii. 8.

If I find Him, if I follow,  
What His guerdon here?  
Many a sorrow, many a labour,  
Many a tear.

*J. M. Neale.*



NE of the Lo-Nguong out-stations deserves a chapter to itself, on account of the interest attaching to the first convert gathered from it, and to some other incidents in its earlier history, although it has scarcely fulfilled the promise of its younger days.

Sixteen miles west of Lo-Nguong, nestled in a secluded valley surrounded on all sides by wild and lofty mountains, lies the village of A-chia. The path winds among the hills, through beautiful forest scenery. Firs and bamboos clothe the mountains to their summits; ferns of rare and lovely forms, and bright wild flowers of varied hues, are seen in profusion; and the green tea-shrub is extensively cultivated. A



river flows through the valley, and its rapids and falls and overhanging woods down to the water's edge claim the traveler's admiration. The village itself, however, like other Chinese villages, is described as "badly built, badly drained, and intolerably filthy." The manufacture of paper is carried on in the valley upon a somewhat extensive scale, considerable quantities being sent to Lo-Nguong and Fuh-Chow, and then exported to all parts of China.

The work at A-chia began in a very interesting way. Towards the end of the year 1866, Ching-Mi, the Lo-Nguong catechist, made a tour through the surrounding country accompanied by old Siek and his son Song-To, preaching the Gospel from village to village. In the course of this tour they visited A-chia, and among their hearers there was a young man, whose name was Sia Seu-Ong. The words may truly be applied to him that were written of Lydia, "*whose heart the Lord opened,*" for the single address he listened to on this occasion was made the means of his conversion. He believed the story of grace at once, without question, "and was persuaded of it, and embraced it"; and shortly afterwards, when the catechist paid a second visit to A-chia, he came forward and avowed himself a follower of Jesus. He took a copy of the Scriptures, and then went round the village and invited his neighbours to come and read in it about the Son of God who had come into the world; and the catechist, on visiting the place a third time, found that seven other young men had joined him in meeting together to pray to the true God, and in keeping holy the Lord's Day.

The attention of the villagers was now attracted to the little band, and a trying persecution began, before which the seven gave way and deserted their leader. He, however, remained faithful, and became a marked man in consequence. The neighbours taunted him with turning "foreigner"; his

mother dragged him from his room on finding him on his knees in prayer ; and his wife bitterly reproached him for his apostacy from the religion of his forefathers. But, as with Luther, opposition only strengthened his purpose ; and, that all might know his resolution, he one day brought out his household gods and ancestral tablets, and publicly burnt them in the presence of the horror-stricken villagers. Recovering from their surprise, they rushed upon him, but he escaped and hid himself until their anger had calmed down. It was a terrible trial to him, however, to stand absolutely alone ; but one night he was encouraged by a remarkable dream :—

He dreamed that he was in deadly conflict with the devil, who was pressing him very closely and gaining the victory. Suddenly, as he was about to give up in despair, he heard in the distance the shouts of an immense army, increasing in terribleness as it appeared to approach him. He took courage, for he perceived that the devil evidently got alarmed and relaxed his grasp ; and as the mighty host came nearer, the enemy fled in dismay. The army approached, shouting and exulting, and passed on to the village temple and tore it to dust and destroyed all the idols. The leader of the army came near, smiled and said, " Be of good courage ; fear not, but believe," and passed away.

Sia Seu-Ong was baptized at Lo-Nguong on the same day with old Siek and his son ; and, full of zeal, returned to A-chia to speak more earnestly still of the Saviour under whose banner he had enlisted. His wife now relented ; but his mother was more furious than ever, and vowed she would kill the foreigner who had ensnared her son if he dared to come near the village himself.

In the following May Mr. Wolfe, on visiting Lo-Nguong, found the catechist absent at A-chia, where a promising movement had suddenly sprung up. Two days afterwards he himself took, for the first time, the path over the mountains

which has been so frequently traversed since. What he saw on arriving at the village shall be told in his own words:—

*Monday.*—Started for the village of A-chia. It is situated in a valley in the midst of wild and romantic scenery: all along the road is of the grandest description; but the many small villages which stud the whole region round remind one that he is travelling, notwithstanding its wild-



ON THE ROAD TO A-CHIA.

ness, through a thickly-populated country. As I approached A-chia my heart beat light at the prospect of seeing so many who were willing to throw off the trammels of idolatry and embrace the liberty which the Gospel brings to man. As soon as I entered the village, several of the Christians (for such I may call them) came forward to meet me, and expressed the greatest pleasure at seeing me, and at once conducted me to my quarters. This was a large, solitary house, detached from



the village. Here I found about twelve to fourteen persons engaged in reading the Scriptures. The owner of the house, and his entire family, five in number, have believed in Christ, and four of them have entered the Church. At night about forty persons came to listen to the Word of God, and about twenty have entered themselves as candidates for baptism. Among these is the elder of the village, who is a man of great influence in this place. His son also believes, and exhorts others to believe; but he is a literary man, and there are difficulties in his way which I fear as yet he has not sufficient faith to overcome. He is, in fact, the hierogrammatist of the village, and for his duties as president of the religious festivals at the graves of the ancestors he receives yearly about 500 dollars' worth of grain. If he entered the Church he could not, of course, preside at the sacrifices, and of necessity would be compelled to give up his annual reward. As a literary man it is his by right as long as he performs the duties for which it is given. But I do not think at present he is prepared to make such a sacrifice for Christ. He is much like the young scribe who would follow Christ, but when he was called on to give up all, and then follow Christ, he could not make so great a sacrifice, and so went away. This man, however, is very friendly towards Christianity, and says he will enter the Church as soon as the entire village believes, and when he can keep his 500 dollars' worth of grain, and be a Christian.

*Tuesday.*—I spent part of the morning examining several candidates for baptism, and in the afternoon baptized five men and one lad eighteen years of age. A great many of the villagers flocked to witness the baptismal ceremony, and the large public hall was not able to contain them.

After the baptisms were over I walked across the valley to the elder's house, and was detained there for dinner. It is a large establishment, and must have cost over 7,000 dollars to build it. I had a long talk with the old man and his son about the importance of believing at once in Jesus. The elder, I am persuaded, feels the force of the truth, but the son is too much bound by the world, and he cannot get free. "How hardly shall they that have riches enter into the kingdom of God!"

I found the woman who had threatened to kill me, some four months ago, if I came to the village, preparing eggs and rice and vermicelli for me to eat. I approached the house with a little curiosity, but my curiosity was turned into surprise and thankfulness at the change which has taken place in this woman's feelings towards the messenger of Christ. Her house from henceforth is to be the chapel and the school, and the

Christian meeting-place for the native village. Her son was the first Christian in this place. I cannot but hope that the mother, who has been the object of so many prayers, will soon be called into the fold of Christ.

In October Mr. Wolfe again visited A-chia, and baptized ten persons, some of whom belonged to neighbouring villages. The scene presented, however, was different from that on a former occasion. The people generally showed no sympathy, and the head-men kept aloof. The fact was that in the interval a persecution had arisen, and the converts had been subjected to ill-treatment and annoyance of various kinds. But so much the greater cause for thankfulness was it that, under these circumstances, some were found bold enough to take the vows of Christ upon them. Mr. Wolfe preached on the occasion from Rom. xii. 19—21: "Avenge not yourselves," &c.; and the smiles of assent on every countenance showed how truly they understood the forgiving spirit to which he was exhorting them. The literary graduate mentioned in the last extract continued to side with the Christians, to do his best to quiet their opponents, and to come to church; but beyond that he would not go.

Before long, the persecution spread to the other villages. The Christians were accused of poisoning the wells, which was at once made an excuse for acts of violence. One man, named Cho-seng-hing (now catechist at Tau-Ka in the Lieng-Kong district), who dwelt in the little village of San-kaik-iong, was beaten and forced to flee for his life, while his home was plundered. As this was a gross case, and notorious in the neighbourhood, Mr. Wolfe resolved to make an example of it, and appeal to the British Consul. The only person who deprecated his doing so was the sufferer himself. "He had not a word to say against his persecutors, but prayed earnestly for them. When I proposed demanding that they



should be punished, he was the only one to plead for them." Apparently he had not forgotten the sermon of the previous October. It was necessary, however, to stop such unprovoked outrages; and on the Consul complaining to the Fuh-Chow authorities, the following proclamation was issued by the chief magistrate of Lo-Nguong :—

*(Translation.)*

LUH, through the bounty of H.I. Majesty, promoted to the rank of Chief Magistrate of a Chow department, once honoured for his merits in military affairs, and twice for his merits in other important affairs, now, in the upright Hall, as temporary Magistrate of the Lo-yuen (Lo-nguong) Heen, do issue this Proclamation—

ING, General of the forces and Acting Viceroy (of the two Provinces), made the following communication to the Board for Foreign Affairs, and commanded attention. " Mr. Sinclair, H.B.M. Consul at Foo-chow-foo, made known to me that he had received a letter from the Rev. Mr. Wolfe, of the English Mission, from the village A-chia, in the Lo-yuen Heen, in which letter Mr. Wolfe complains that in the village of San-kaik-iong a Christian, whose name is Cho-seng-hing, on the fourteenth day of the second moon, was severely beaten and wounded by Cho-hing-ku and others, who also refused to pay to Cho-seng-hing the Christian money which they justly owed him; and all this because he became a Christian. I have carefully observed this matter. Mr. Wolfe further complains, in a previous letter, that on a former occasion (first moon), at the same village, the wicked party of Cho-ku-kuang had attempted to prevent Cho-seng-hing from embracing the (Christian) religion, and, with this object, collected a large body of men, and forcibly took away his property, and seriously injured his person. Mr. Wolfe requests that the officer of the district shall examine into this matter, and punish the offenders." The Board for Foreign Affairs have, according to the commands of the Viceroy, sent orders to me (Lo-yuen Magistrate) to examine this matter carefully, and punish the offenders; and furthermore to issue a prohibitory Proclamation. I therefore have sent and apprehended the wicked offenders, and now issue this second Proclamation, that all the people, whether living in the city or in the country, may know the will and obey the commands of the Governor-General. If Mr. Wolfe comes into any



part of this district preaching the doctrines of Christianity, let no one attempt to molest him. If any of my good people desire to embrace these doctrines, let no one dare to hinder them or interfere with them on this account, that all may live in harmony and peace together. If, however, any one is found to disobey these my commands, I will at once have the offender apprehended, and examined in my presence, and will have him punished according to the extreme rigour of the law.

Let no one disobey this.

Tung-Te, 7th year, 4th month, 7th day.

(April 29th, 1868.)

Sixteen of the converts from A-chia and San-kaik-iong were confirmed at Lo-Nguong by Bishop Alford in May, 1868, on the occasion already more than once mentioned. On his second tour, three years later, he visited A-chia itself, and confirmed ten more. His return at that date, 1871, gave thirty-five baptized members of the Church at this station, including five children. His account of A-chia is as follows :—

We were off for A-chia—sixteen miles distant. The path is very hilly, and we had to walk most of the way. The scenery is really grand. The mountains are lofty, but want the Alpine green; and no snow mountains are to be seen. It became very dark before we reached A-chia. The village lies in a dell very difficult to find. But, as we approached, the catechist and his friends came to meet us with flaring bamboo torches; and all around us, as we neared the mission-house, torches threw out a bright light to guide our steps. The house is a "shanty," built of wood, very like a Swiss herdsman's on the Alps. The room was very cold, the night air finding its way through the open windows, which had no shutters. Two little rooms were partitioned off, where we three slept. The large room was soon pretty full of Chinese farmers and labourers, who favoured us with close examination and particular attention. After a cup of tea, of which we stood much in need, the missionary and catechist arranged the room for service, and with the aid of Mr. Cribb's good lamp and numerous Chinese lanterns we made a fair chapel of it, with "table" and forms conveniently arranged. Ten men were presented by the catechist, having been examined and approved as to knowledge and character and conduct

by Mr. Cribb. They seemed very sincere. I spoke to them with all the force and solemnity I could throw into the discourse. They would not, they said, go back to idols; they would serve the Lord Jesus Christ; they would try and keep His commandments; and on these professions they were confirmed. It was long after service before they seemed inclined to depart, and at length we had to seek refuge in our sleeping cabins, taking our supper there, and getting to bed the best way we could.

Few details of the work at A-chia have been given subsequent to the foregoing. But Mr. Hutchinson's narrative of his visit to the place in the course of his tour with Mr. Wolfe, in the autumn of 1874, is interesting. The allusions to Sia Seu-Ong and his dream, and to Cho or Chuo, the persecuted convert at San-kaik-iong, will be observed:—

Through fields of waving grain ready for the sickle, we reached A-chia. . . .

Crossing a beautiful river, which strongly reminds one of the Eden and Corby woods near Carlisle, we were invited to spend the night at the house of A Sia, a military Kujin,\* a Christian, although not yet baptized. We had the rooms belonging to the eldest son and his teacher apportioned to us for the night. When our evening meal was ready, the whole family came forward to see us eat, the mandarin and his sons on one side, and the ladies of the family on the other. No glass is used in the windows of a house like this, which has cost £2,000 in building—a large sum in China. The windows were of open carved woodwork, in very chaste designs, over which, in winter, thin white paper is pasted.

*Wednesday.*—Early as we awoke, the family were before us, peering curiously in at us, and soon the male branches were in our rooms asking after our health, &c. Washing and dressing are matters of difficulty under such circumstances; but by various manœuvres we at last managed to make our appearance in the hall, where breakfast awaited us. Thence to the church, which is rapidly approaching completion—a fine building to seat 300. Originally Wolfe gave 400 dollars towards it, the people giving 100 dollars; they have since built a catechist's house, value 400 dollars, and have given more than 500 dollars in material and labour themselves. This shows the value they place upon

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\* *Ku-jin* is the name of the second literary degree. See page 24.

the means of grace and united worship. The parsonage is the first that the Chinese have built entirely themselves, without foreign aid. It is handsomely built, roomy, and substantial.

There are here forty adult Christian men, besides women and children. All that we saw is the result of work during the last eight years. A catechist preached here—the Lord opened the heart of one man—that brought about the opening of a station.

In the hall the catechist preached to a small congregation—A Sia



A-CHIA.—THE CHURCH AND CATECHIST'S HOUSE.

sitting by in the place of honour. He intends to be called Sin Yik, or "One faith," or the "Unity of faith," when he is baptized.

The village contains about 700 inhabitants, and is the centre of a group of little villages. As we go round and see the Christians in their homes, we notice how much happier and open-faced they look than the heathen—more self-reliant and intelligent. The children are not so fearful and shy as the heathen children. "Truly godliness is profitable for all things"; it certainly will much improve the externals of this interesting people.



We visited the mother of the first convert, and had prayer in her house, and saw the loft which sheltered the first congregation for five years, until the heathen shareholders claimed it. It was wonderful to look away from the dark, dirty upper room, and see across the river the new church rising in its beauty on the very spot dreamt of seven years since by the first convert, who is now a catechist at Ang-Iong.

After visiting some other Christians, and seeing the process of paper-making, we returned to A Sia's house—the river continually claiming our admiration for its rapids and falls and overhanging woods down to the water's edge. The valley, full of rice-fields, belongs chiefly to A Sia. He has been over twice to Fuh-Chow to ask for baptism, but it is felt important that the general rule be observed in his case, viz., to administer that sacrament in the church of his native place, in the presence of all who have known the candidate; thus he does indeed confess Christ before men. We could not but observe the total absence of idols from his large and beautiful house. Ere we left, he asked for quinine, which is highly valued; and after exchanging the final adieus, he came up and said to me quite quietly and earnestly, "Sing-sang, I pray Shang Ti [*i.e.*, God] to preserve and bless you!"

As we crossed the fields, some labourers came running up to offer tea out of a large pewter teapot, to be drunk from the spout, which we were obliged to decline. We soon reached Sang-kaik-iong, or the "Three Horned Expanse," an out-station of A-chia. The people are much poorer than those in A-chia; they suffer much from ague, and quinine was greatly in demand. The church here is held in the upper room of a house more than 500 years old. It was the first house built in the village, and is in possession of the descendants of the original possessors, by name Chuo. The present owner was the first Christian in the village; he became a colporteur, not being able to read; in three years, however, he learnt, and is now the catechist at Sioh-Chuo. Whilst here, a heathen man arrived as a messenger from the village of Pi-taik-iong, about two miles off, to ask that a catechist might be sent there to teach the people the doctrine. There are about 500 people in that village. Wolfe hopes shortly to be able to send them a teacher. This is not the first application they have made, and the supply of discreet men available is very small.

We called in on some of the Christians, and then ascended the hill behind the village, whence we could see many smaller valleys opening out into this, which the catechist told us were full of villages, large and

small. Meeting a man, Wolfe began talking. Whence was he? A village thirty miles away from all mission stations; yet he had heard of Christ, and knew something about the doctrine. Thus the leaven is spreading quietly and unsuspectedly.

Returned to our venerable but dirty quarters. The people were very anxious to do all they could; they swept the table before dinner with a large old broom. Whilst eating, the room gradually filled, and so great at last was the crowd, that, for fear of the house giving way, we adjourned, at the request of the whole village, to the ancestral hall. About thirty of the people are believers, twelve being baptized already; four candidates were presented for baptism, one of whom was put back for further instruction. Evening prayer was then proceeded with, and one man, two women, and three children were baptized.

It will be noticed that the literary graduate, A Sia, was still shrinking from baptism—at least if administered in his own village—although avowing himself a Christian. Two years more elapsed ere he could bring himself to take the decisive step. But on the occasion of Bishop Burdon's visit in 1876 he was baptized, with fourteen others, taking the name of Seng Ek (or Sin Yik), "One Faith," as mentioned above. We may add that the site of the new church was presented by him.

Thus the vision of the first A-chia convert, Sia Seu-Ong, though not fulfilled as regards the people generally—for this the time is perhaps not yet—has come to pass again and again in individual souls turned "from the power of Satan unto God." And not so in the valley of A-chia only. That first convert became the catechist at Ang-Iong, a village in the Ku-Cheng district, which we shall visit by-and-by, where he had a flock of some 200 Chinese Christians. In 1880 he was ordained by Bishop Burdon, and is now fulfilling diligently the duties of Native Pastor in the city and district of Lo-Nguong. "In the various places where Sia has laboured," says Mr. Wolfe, "he has been the means of bringing hundreds

to Christ." His mother, too, from whom he received such bitter treatment, was admitted into the Church by baptism in 1879. The message heard in his memorable dream may well be still his and our watchword, "Be of good courage; fear not, but believe."

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"Lord, I will follow Thee where'er Thou goest!"  
So speaks the young heart, burning with its love,  
Fearing no future, knowing that Thou knowest  
All it must meet with ere it win above.

"Lord keep me following!"—soon the voice is altered,  
The way seems rougher than at first we thought;  
Our faith has wavered, and our steps have faltered,  
The vision bright has dimmed which first we sought.

"My followers bear the cross, for I have borne it;  
'Tis no light symbol, brodered on a sleeve,  
But heavy to the bearer: none may scorn it,  
Or lay it by at pleasure, who receive.

"But they who bear it well shall feel their burden  
Become a blessing, ere life's day go down;  
Itself shall be its bearer's holiest guerdon,  
Till, at the close, he change it for a crown."

Lord, help us bear it: we, Thy word obeying,  
Carry our crosses, following after Thee;  
Cheer us if drooping, rouse us when delaying,  
And bring us safely where no cross shall be.

*C. A. Goodhart.*





## CHAPTER XII.

### NING-TAIK.

I know thy works, and where thou dwellest, even where Satan's seat is : and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.—*Rev. ii. 13.*

Be thou faithful unto death, and I will give thee a crown of life.—*Rev. ii. 10.*

Though in affliction's furnace tried,  
Unhurt on snares and death I'll tread ;  
Though sin assail, and hell, thrown wide,  
Pour all its flames upon my head,  
Like Moses' bush, I'll mount the higher,  
And flourish unconsumed in fire.

*C. Wesley.*



NING-TAIK (*i.e.*, Peace and Virtue) is a large and important *hiên* city, some five and twenty miles north-west of Lo-Nguong, on the coast, an arm of the sea running up to the walls. The valley in which it is situated is bounded on the south by the range of mountains in an upland valley of which we have already found the village of Lang-Kau. The scene presented to the eye as the topmost ridge is reached from the south is described as magnificent. "The view," writes Mr. Wolfe, "as we descend is literally enchanting. Lofty peaks and yawning chasms meet the eye on every side. Trees and flowering shrubs are scattered plentifully all around, while the deep blue sea

placidly reposes beneath us, like a silvery expanse spreading away in the distance, and glittering in the morning sun." And Mr. Hutchinson says, "The path down consists of narrow irregular stone steps, very uneven and slippery. A false step might send one to the bottom of precipices which open below to the depth of a thousand feet or more. There are more than two miles of these steps, and from top to bottom rise lofty *arbor vitæ* trees, forming a magnificent descending avenue. Below lay the city, with its crowded dwellings and thousands of inhabitants, surrounded by quaint battlemented walls, up to which flowed the sea, studded with numerous islands. The general aspect reminded one of Ilfracombe on a large scale."

The account of Mr. Wolfe's first visit to Ning-Taik, in January, 1866, is interesting:—

Jan. 25.—Started early for the city of Ning-Taik in the prefecture of Hok-ning. The day was very fine, and so I enjoyed the walk and ride in a sedan chair very much. The scenery is very grand, hill and vale all the way on. Passed through a few small villages, and saw several large ones in the distance in valleys as we went along. Saw one perched upon the top of a hill, about 600 or 700 houses. Depressed with a sense of the weakness of our Mission, of my own feebleness, and of the apathy of the Church at home. Felt very lonely in the midst of these wild mountains, but soon felt happy when I thought of the presence of God, and meditated on my Master's love.

We arrived early at the top of the "Snow Mountain," so called from the appearance it presents when covered with snow. At the top of this hill the city of Ning-Taik suddenly appears to view. To me it appeared rather interesting, seated as it is, like most other Chinese cities that I have seen, in a valley surrounded by mountains, but having this advantage, that the sea runs up to its walls, bearing large trading boats to its very gates. I sat for a while on the top of Snow Mountain, contemplating the scenery on every side; the city in the valley, the mountains rising high on every side, the sea stretching off in the distance, and the boats spreading their sails before the breeze as they bore their freights to the habitation of man. It was grand beyond description. I looked upon the city with deep interest. Will it receive the messengers



of Christ who have now come to it for the first time? Its dark roofs were to me a striking picture of the moral darkness of its people, and, on the spot where I stood, I prayed the great Father of the human family to enlighten His creatures with the light of life, and dispose the people of Ning-taik to receive Jesus as their deliverer. There were at that moment two earnest Christian men (the two Native brethren I had sent on) preaching Jesus to the inhabitants, and requesting them to give a place for the preaching of the Gospel of peace.

I had now to descend this steep mountain at least two miles down some stone steps. The descent is most wearying to the body. It took me about two hours to descend. We arrived in the city about dark. As I entered, the people had a huge image of the idol called "mother," before which they were prostrating themselves. My sudden appearance rather disconcerted them. They laughed, and said, "Oh, there is the foreign child coming; come and let us have a look." One old man came forward and said, "Welcome, stranger; from whence are you come?" "From the provincial city," I replied. "I hope elder brother is well." "What brought you here, stranger?" said the old man. "I am come to tell the people of this city some good news." "We have heard this good news in the provincial city some twenty years ago; has nobody come here to tell it yet?" The people's attention was excited. I told them of Jesus. They were disappointed and said, "We have not heard," and marched away to their idol mother. Went in search of a lodging, and found what proved a very noisy one all night. Walked in the city; saw Ching-Mi, whom I sent on the day before, in a barber's shop, getting his beard off. He accompanied me back to my lodgings. Cheng-seng, who was all day long killing himself preaching in the streets, heard of my arrival, and came too. For the first time there was a small company of Christians in this heathen city. May we not hope it was the beginning of great things for Ning-Taik? Spent the whole of next day looking out for a house, but failed to rent one. Left disheartened and discouraged.

For some years Ning-Taik appeared the most hopeless spot in the whole Mission. In 1869, the report was, "The night of toil still continues, without one bright star to encourage the lonely catechist." There was some thought of abandoning it, but it had been found a good centre, and from it the Gospel had reached some remote mountain villages, so it was spared



for awhile. But the seed sown was not lost. Mr. Hutchinson visited the place in the course of his tour in 1874, and what did he find? "Eleven baptized already, and forty-six attending regularly as candidates for baptism"; and fifteen of the candidates were baptized on that occasion. The following year Mr. Wolfe wrote:—"The little chapel at Ning-Taik, which for years seemed the very picture of desolation and spiritual barrenness has at length become too strait by reason of the numbers who flock to it to worship God and learn His precious truth"; and his next report told of that true test of success, persecution, the Christians having been beaten, and their houses broken down, "yet not one has denied the faith." But how came all this about? The story gives us a hint of the wonderful workings of Providence in all these matters. The temporary Mission-house was obtained some thirteen years ago, as well as three or four others in different stations, through the influence of a tea-merchant at Lo-Nguong—not himself a Christian, but out of friendship more or less disinterested to foreigners. The owner of the house, hating Christians, tried, as soon as he found out the object for which it was hired, to turn out the catechist; but Mr. Wolfe, having the deeds, determined to keep the place. A new catechist came; he influenced the landlord; by God's grace the landlord became a believer; he was the first baptized at Ning-Taik four years later, and afterwards brought others to the faith by going out to Ni-Tu and other places preaching. He also covered-in the yard at the back of the house to give increased room for services, &c., without making any extra charge.

Mr. Hutchinson's account of his visit gives much interesting information:—

It was necessary that we should see the mandarin here; so rubbing off our travel-stains, we entered the Yamun. Last year a proclamation had been issued which prevented the mob destroying the preaching

place; but severe persecution has marked the present year. We were admitted at once, tea prepared, and the officer, in full dress, begged us to be seated—a fine military-looking man, prompt and dignified in his speech, attended by a youth as pipe-bearer, a little elderly man, his secretary, and a tall, thin, supple rascal, the head of the runners, who began to act as interpreter. The mandarins coming from other provinces only use the Court dialect. This head runner was the greatest persecutor—had robbed two Christians of land and boats, and imprisoned them with impunity. Of course he misinterpreted on both sides; but, fortunately, we had an interpreter with us, a Christian tradesman of the place. This altered matters. The mandarin said, truly, he knew nothing of the matter, promised to set matters right, and to issue a proclamation that the Christians were not to be molested on account of their creed; offered us tea, and then bowed us out through four doors, the runner meanwhile trying to keep him back from showing us courtesy—"Don't you bow them out;" but "No," said the mandarin, "I must." I was much interested at observing the boldness of the Christian. "Are *you* a Christian?" asked the mandarin. "I am," said he, distinctly; and the officer bowed. On returning, found an old man, over seventy years of age, who had come from a village near the top of the mountain to see us. He had never seen a European before. He seemed almost too old to understand things, but said, "I do believe," in reply to most questions. We next visited the gentleman's houses and ground which are being privately offered us for a church, in the best part of the city, right amongst the reading men; it will be a great advantage to secure such a site, and the buildings are good, and in good condition. It will be handy for all who at present come, and also enable the better class of inquirers to come, without the publicity which now attends their coming to a low neighbourhood. If we succeed in securing this, may the work be more permanent than that of the Nestorians, who once had a church in the city, the site of which we were shown; it is now used as a barrack.

Passed through the city to a Christian's house outside the north gate. Wolfe preached, also the catechist, to a large audience. The catechist used a peculiarly Chinese illustration: "You say there is a spirit inside the idol; well, are there not very often rats living inside the idol!" "Yes." "Now, if I die, the spirit leaves my body, and living things soon swarm inside; that is a proof there is no spirit in me?" "Yes." "Well, then, the rats in the idol show there is no spirit within either!" The



people laughed heartily. Back into city to visit, by invitation, the gentleman owning the property for sale. After tea his wives and children came to see us. Poor things! they screamed with delight on seeing a watch and its works, and hearing it tick. The catechist here, Ting Sing Ki, is a noble-looking fellow; tall, with aquiline nose, and fine frank countenance—a man calculated at once to impress a stranger favourably. Wolfe speaks highly of him. Walking out with him he pointed out what the Chinese think a great curiosity—a tablet erected



BRIDGE NEAR NING-TAIK.

by a widow to the memory of her deceased noble husband about one hundred years since. It was headed "Everlasting Peace," and told how he left in his will a sufficient sum to enable every inhabitant of the city to bury his relatives and ancestors, whose coffins were still remaining above ground, as the city was full of dead houses. The heading, "Everlasting Peace," made us feel thankful that now the time had come when the people of Ning-Taik might know for themselves what those words mean from the lips of the heralds of the Prince of Peace. Noticed much indigo growing in this neighbourhood, and examined the pits in which it is prepared.



*Sunday, October 18th.*—The day's services began soon after ten, with the examination of seventeen candidates for baptism, fifteen men and two women. Whilst this was going on, one could not but observe the difficulties of a decent and orderly service in an ordinary Chinese house. The mud floor, of course, can never be washed, and is very rarely swept; fowls were running about under the seats, pecking here and there; dogs sniff round; in rear was the cooking-stove; and a half-prepared fowl, and other requirements for mid-day meal, were hung up in full view. Of course the congregation would not mind these things, but then they have to be taught the concomitants of reverence. They themselves wish for a church; they say the doctrine is worthy of the finest. Roman Catholics, of whom there are many in the vicinity, have had fine churches for 300 years, and idolaters have grand temples; we ought to show our feelings of reverence by setting apart our best for the Saviour. About sixty men and a few women formed our congregation, most with marks of hard toil on their seamed and wrinkled weather-beaten faces; young men were there also with fine frank faces, and in somewhat smarter clothes, but most of them are agricultural labourers, and but few can read. We could but notice the same patient care in the individual examination of the candidates, two of whom were put back for a time. Besides these there were five from Ni-Tu station, who will be baptized there on the next visit. One of the accepted candidates was a dwarf with a very large head. One young man being asked, "Do you love the Saviour?" replied humbly and earnestly, "I do; I cling to Him; I am very, very close to Him." Those already baptized having signified their hearty assent to the admission of the new brethren into the Church, the service proceeded. We observed, in the case of women, the taking by the hand is omitted in deference to Chinese ideas of morality. After the sermon it was our privilege to unite with twelve Chinese brethren in receiving the Lord's Supper, administered for the first time in this city. We had enjoyed a very happy service under rather difficult circumstances. Noticed the landlord reproving a man for praying with his queue rolled up, it being as irreverent in Chinese eyes as wearing the hat would be in ours. Entered a monastery, commanding lovely views of city and bay. Found three lazy priests, ignorant and conceited. Like the monks of old, these Buddhist monks have a keen eye for the prettiest spot in choosing a location.

There are now a good house and church in Ning-Taik city.

The premises formerly belonged to one of the leading gentry, who, though not a convert, admired the teachings of the Gospel, and offered to sell his property to the Mission. The sale greatly excited the rest of the gentry, and they degraded the offending member of their order from his rank. He challenged them to point out anything bad or immoral in "the religion of Jesus"; but argument was thrown away, and he had to fly for his life. Though the house was paid for, the Mission only obtained possession after twelve months, and then only through the interference of the British Consul.

Although Ning-Taik has always been spoken of as a hard field, the converts have increased in number year by year, and now there are no less than 73 baptized members in the city, and 340 in the district of which it is the centre, besides more than 200 candidates for baptism. Bishop Burdon confirmed 59 candidates in 1876. The Rev. Ting Sing-ki, the "noble-looking fellow" mentioned in the foregoing extract, who laboured so patiently in the earlier days of the Ning-Taik Mission, is now again in charge, and Mr. Lloyd wrote lately, "His influence is already being felt."

The out-stations in this district are Ni-Tu, Chek-Tu, Lek-Tu, Hi-Lwang, Chiong-Wang, Kwa-Tu, Kwo-Leng, King-Se-Hung, Ha-Nguong, Chung-Iong, Sioh-Chuo, Ting-Sang-A, Chiong-Ka, and Siang-O. NI-TU, which is the oldest, is situated on the sea-shore, south of Ning-Taik, and just at the foot of the mountains. It is a place of some importance as the centre of a considerable population scattered along the coast. The Gospel first spread thither from Lang-Kau, and in 1873 there were ten Christians. It was at Ni-Tu that the proto-martyr of the Fuh-Kien Mission laid down his life, as we shall see directly.



CHEK-TU was opened in 1875, and the very same letter from Mr. Wolfe that reported this fact gave a deeply interesting account of the first-fruits of the work :—

At Chek-Tu, one of the newly-opened stations, and where considerable interest has been awakened, the persecution raged, and still rages, most furiously. On the occasion of my visit to this place in November last I baptized seven deeply-interesting men, who made an open confession of their faith in Christ, surrounded by a mob, which literally howled for their death. This mob threatened to pull down the chapel on the occasion, and one of them struck myself a severe blow. A friendly heathen warned the catechist of a design on the part of the gentry to come and pull me out of the chapel at night and set fire to the house. This caused us some little anxiety, but we knelt down and committed ourselves to the care of our heavenly Father, and then laid down calmly and enjoyed a peaceful sleep.

One of those whom I baptized on that evening made a very deep impression on my mind. He was eighty years old, and perfectly blind. He showed a marvellously clear perception of the atonement by Jesus. He stood up in the congregation, and, leaning upon his staff, related the history of his conversion to Christ. It was deeply affecting. He was, as he said, at the age of thirty a devout worshipper of the idols, but he soon found out their worthlessness, and abandoned them for ever. For many years he worshipped nothing, but was in agony to know what to worship. He then betook himself to worship the rising sun, but this brought no peace to his heart. He then worshipped the moon and stars, but peace did not come; at length, in the deepest distress, he gave up the worship of the sun and moon, and cried for the true God. Just at this crisis we opened our chapel in the village, and the old man heard the catechist preach about Jesus, and believed at once with his whole heart. "Now," he said to me on the occasion of his baptism, "I can die in peace; I have found a Saviour." I am expecting great things in this village.

The persecution at Chek-Tu has not diminished in bitterness since then. In the early part of 1876, the gentry of the place seized the Mission chapel for the purpose of holding in it an idolatrous service on the occasion of the death of the



wife of one of them, and on the Christians resisting they were beaten and their books destroyed. The gentry claimed that the chapel was their property, notwithstanding that the lease was in Mr. Wolfe's possession. The magistrate was appealed to, but instead of seeing justice done, he set the local police to annoy the Christians.

Encouraged by the impunity with which the Christians were ill-treated at Chek-Tu, the gentry of Ni-Tu determined to follow so excellent an example :—

A man died of fever, and the gentry raised the cry that these Christians were the cause of this fever, and that the idols were angry. On Sunday morning, as the Christians were quietly engaged in worship, the leading gentry, with the official *Te-po* beating his official gong, and followed by a mob, proceeded to the chapel, dragged the Christians forth, and beat them most violently, and threatened to kill them unless they renounced their faith and return to the worship of idols. The Christians, however, returned again in the afternoon to their usual worship, when they were again dragged forth and beaten, and one of their number murdered on the spot. Three others are in a rather precarious condition, but it is hoped that they will recover. The *Ning-Taik* magistrate was called on by the mother and son of the murdered Christian to take notice of the murder, and hold the ordinary inquest demanded by Chinese law under such circumstances. Instead of coming at once, as he should have done, he waited five days, till the body, under this tropical heat, was decomposed, and then came and had the audacity to declare that the Christian had not been murdered—that it was clear he had committed suicide by taking a dose of poison! No witnesses were examined, and his (the murdered man's) wife and son, and other friends who are still heathen, were threatened and frightened into silence by the magistrates and subordinates. It was, however, too favourable an occasion for the magistrate not to exact his ordinary "squeeze," and it is confidently reported that the gentry were compelled to make him and his subordinates a bribe of 4,000 dols. These are specimens of the way in which the Christians are treated, and how the authorities deal with the cases.

The name of the murdered man, Ling Chek-Ang, deserves

to be recorded, as that of the proto-martyr of the Fuh-Kien Church.

The largest congregations in the Ning-Taik district are at Sioh-Chuo, Chung-Iong, Ting-Sang-A, and King-Se-Hung, which have between them 240 baptized Christians and 100 catechumens. The work at the two first is described in the next chapter. Of Ting-Sang-A no details have been given, but the last report is unfavourable, and hints at backsliding members. Of King-Se-Hung Mr. Lloyd gives an interesting account in his Report for 1880:—

The meaning of the name is "the Peak of the Golden Monastery," for what reason I have failed to find out. That it is a peak, and a very high one, however, I know well, for we had literally to climb for an hour and a half before we reached it. It consists of a number of small hamlets scattered over the mountain-tops, and the people are almost entirely occupied in cultivating the sweet native potato. There have been one or two Christians there for some years, who have been in the habit of attending the services at Ning-Taik, about four or five miles distant. Last year, however, very great interest sprang up there, and I received a petition signed by more than a hundred of the inhabitants, asking that a catechist might be sent there. Some time elapsed before we were able to comply with their request, but at length we did so, and towards the close of 1879, quite a large number of men and women from this place were baptized at Ning-Taik. Of course it is almost impossible to procure a suitable house for a chapel in such a locality, and therefore we have promised them a grant from our Building Fund towards erecting one. They have themselves given the site and a sum of money besides. There are now about 130 Christians at King-Se-Hung, and the work is extending; most of the people are unfortunately very ignorant, and our only fear is that the work may not be permanent. Will our friends especially pray for this secluded and lofty region near Ning-Taik?

Of another place, Chiong-Ka, where the work is quite new, Mr. Lloyd writes:—

In 1879, one of our Christians at Ting-Sang-A, a Mr. Ma, removed to this place, together with his family, all of whom are Christians.

Chiong-Ká being a long distance from any chapel, he was obliged to conduct service in his own house (he is a fair scholar), and he invited any of the neighbours who were willing to join him, explaining that he was one of the "Doctrine of Jesus," and that he worshipped the one true, invisible God, the Maker of all things. The number of people who came to his house soon increased, until at length he applied for a little assistance to help buy forms for their accommodation.

Near Chiong-Ká is another village named *Siang-O*, to which the news of the new doctrine spread, and many people from that village also attended the services at Mr. Ma's house.

This year, at their earnest solicitation, we have sent them a catechist; he is stationed at *Siang-O*, as a more suitable place for a chapel than Chiong-Ká. There are now between sixty and seventy professing Christians in the two villages.

When we remember that the first out-station in this district was the scene of the first martyrdom in the Fuh-Kien Mission, we see how truly in China, as everywhere, the blood of the martyrs is the seed of the Church. But meanwhile the sufferings of our persecuted brethren call for prayerful remembrance and sympathy. May they be kept faithful even unto death, and be enabled to face every trial in the spirit of the prayer in our Litany, "That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts!"

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For all Thy saints who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesu, be for ever blessed!

Alleluia!

O may Thy soldiers, faithful, true, and bold,  
Fight as the saints who nobly fought of old,  
And win, with them, the victor's crown of gold!

Alleluia!

*W. W. How.*





## CHAPTER XIII.

### SIOH-CHUO AND THE WESTERN VILLAGES.

The strength of the hills is His also,—*Ps.* xcv. 4.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!—*Isa.* lii. 7.

Hills of the North rejoice,  
River and mountain spring,  
Hark to the advent voice,  
Valley and lowland sing:  
Though absent long, your Lord is nigh;  
He judgment brings and victory.

*C. E. Oakley.*



O the north and north-west of the valley in which stands the city of Ning-Taik rises a rugged mountain plateau, some 3,000 feet above the level of the sea. It is approached by a very steep pass, up which the path winds and gradually mounts for a distance of five or six miles of continual ascent. Of this ascent Mr. Wolfe writes: "Nothing can exceed the grand wildness of the scenery on every side. Yawning beneath on the left are immense gorges and ravines, to look down into which from our high pathway makes one's head dizzy." Mr. Hutchinson says: "Precipices open below us, and crags of black rock tower up above us; whilst on the opposite side of the ravine the perpendicular cliffs are clothed with verdure which seems

to float in the air. It is the Lyn valley, so well known to North Devon tourists, on a vastly larger scale."

The mountain peaks in this district are regarded by the Chinese as quite inaccessible, and though doubtless the Alpine Club would make short work of them, it may very probably be true that they have never yet been scaled by human foot. The rocks and wooded gorges are the haunt of the wild goat, the wild cat, and the wild boar, and even the tiger makes his lair in their almost impenetrable recesses. Tiger-hunting is a lucrative business, not only because of the value of the skin, but because the Chinese physicians have great faith in the supposed medicinal properties of the bones; but the animal is difficult to hunt, being rarely seen near the abodes of men. Equally appreciated are the blood and horns of the wild goat. For the blood the apothecaries will pay a high price when they can get it. It is boiled and preserved in cakes, and in that form the peasants bring it into the towns for sale. The parings of the horns are regarded as an excellent tonic; "and," says Mr. Wolfe, "one will rarely get a prescription from a native doctor without them." The flesh of the wild goat and that of the wild boar are esteemed great delicacies, and fetch high prices.

It is not to the lofty and conspicuous peaks that the winding path ascends, but to the far lower, though still high level of the plateau already mentioned. This remarkable table-land stretches more than twenty miles northward and westward. Though maintaining a general height of some 3,000 feet, it is by no means a flat plain, but is dotted with a vast number of little beehive-shaped hills, rising close to one another to varying heights and covered with vegetation. The view over the whole district from one of the higher peaks is described as most extensive and most curious.

One would expect, on at length reaching the top of the

long and weary path, to find this highland region a desolate moor. But, on the contrary, no less than four hundred villages are stated to be scattered over the plateau, which is called SA-HIONG, or the Western Villages. Certainly it is densely-populated, and every acre of ground highly-cultivated. The beehive-like hills are covered with rows of tea-shrubs, planted in terraces from base to summit; and the intervening bits of level space are the rice and corn fields. The climate is spoken of as delightful, but comparatively cool in summer.

The people of the Sa-Hiong table-land are simple, industrious, and well-to-do. The women have "a pleasing frankness and absence of the artificial shyness which marks the dwellers in the lowlands." Each village is occupied by one clan, comprising in some cases 200 or 300 families, all bearing the same surname, and all tracing their descent from one ancestor. In giving examples of these names Mr. Wolfe translates them, and calls them Long, Wood, Stone. The name of the clan gives itself also to the village; thus there are what Mr. Wolfe calls Long Town, Wood Town, Stone Town. Of this latter place, Stone Town, the Chinese name is given, SIOH-CHUO. It is the principal village, as being in the centre of the district, though in population and wealth it is surpassed by others.

On to this populous table-land have mounted the feet of the messengers of Christ, bringing good tidings and publishing peace; and among these highland villages the name of Jesus is now dear to many scores of humble Chinese believers. Some twelve years have now elapsed since the Gospel was carried up by Cho Seng-hing, the first convert at Sang Kaik-Iong, already mentioned. It was in 1870 that Mr. Wolfe first ascended. He arrived late at night at Sioh-Chuo (Stone Town), and was hospitably received by the head of the clan,



"Mr. Stone," but was permitted at once to retire to rest without intrusion :—

I was exceedingly tired from the long walk over the mountain road, and at once retired to my little room. I lay undressed upon the pallet, and immediately fell asleep. About twelve o'clock at night I was awakened by the loud voices of singing in the next room by the catechist, colporteur, Christians, and inquirers, who had remained reading and praying to that hour.

Next morning the people crowded to the house to see him, but they were "exceedingly polite," and quietly retired while he breakfasted. After breakfast, he examined three candidates for baptism, one of them being "Mr. Stone" himself, who had, with others, embraced the faith of Christ upon the preaching of the Ning-Taik colporteur. By this time many hundreds of people had assembled outside, and were patiently waiting for a sight of the foreigner ; so Mr. Wolfe, accompanied by his two Native helpers, went out and began to preach to a dense throng of eager listeners. The sun, however, was so hot that the elders and head-men invited them to come into the Ancestral Hall, a large old building, held in profound reverence as the dwelling, some centuries before, of the first ancestor of the "Stones," who (it is said) migrated from Nanking and built the house, round which the village gradually grew as his descendants multiplied. In this hall, surrounded by the ancestral tablets of the Stone family, and with the elders sitting on either side—one of them an aged patriarch of ninety years—Mr. Wolfe and his companions stood up and preached for two hours ; the attention never flagging, and the elders, when he had finished, thanking him for his "doctrine," which they pronounced "good, and in accordance with reason, but new to the Western Villages."

At the close of this deeply interesting meeting, Mr. Wolfe and a little company of believing Chinese retired into an

"upper room" in "Mr. Stone's" house, and (it being Sunday) held morning service; and after the second lesson the three adult candidates and two children were baptized—the first-fruits of Sioh-Chuo unto God.

In the afternoon they proceeded to "Long Town," a village about a mile distant. There, too, they were invited, by the



VIEW OF SIOH-CHUO.

head-man, "Mr. Long," to preach in the Ancestral Hall. On returning to Stone Town, Mr. Wolfe was invited to take some refreshment at the house of a leading man, a relative of one of the converts that day baptized:—

This man is a most devout Buddhist. We had some very interesting

conversation with him. He contended that Buddhism and Christianity were essentially the same, that both taught men to live virtuously, and both pointed to future rewards for the good, and punishments for the wicked. We endeavoured to point out carefully to him the essential differences. He looked very thankful, but made no reply to our expla-



VIEW FROM A WINDOW IN SIOH-CHUO.

nations. The Taoists and Buddhists have agreed to tolerate each other upon the supposition that, after all, their respective systems are essentially the same, and so their gods are content to live on easy terms with one another, and not unfrequently stand together upon the same altar, and receive the adoration of the same devotee. Christianity



too would be tolerated, and the Chinese would easily be induced to accept Christ amongst the number of their gods, if it could be content with the same terms on which all the other systems are willing to be received, viz., that no one of them claim to be absolute and exclusive truth. Now as Christianity does claim this, and openly avows its determination to expel by moral force every rival system from the altars of this nation, it naturally at first appears strange and presumptuous to this people. The Buddhist gentleman above referred to expressed this feeling when I placed before him the claims of Christianity to an undivided supremacy over his heart and soul. He would gladly believe in so noble and pure a being as the New Testament represents Jesus to be, if he might be allowed to believe in Buddha, and Lao-tse, and Confucius also. This man is a type of a very large class in China, especially amongst the followers of Buddha.

Next morning Mr. Wolfe continued his journey, and from him we hear no more of the Western Villages until his visit in 1873, after his return from England. Mr. Mahood, however, twice refers to them during the interval. First, in his Report for 1871, he says:—

There is a very interesting family in Sioh-Chuo, consisting of ten members, all of whom have embraced the Christian faith. The husband and wife were formerly opium-smokers, but since they embraced Christianity they have renounced that evil habit, and are now in prosperous circumstances. Family prayers are daily held in their house both morning and evening, and the little children never think of lying upon their beds without supplicating the blessing of God, and thanking Him for the mercies of the past day. There are many families in Christian England where the worship of God is not conducted with the same love and reverence as it is in that family. This year five out of their number were baptized into the visible church, and I trust they have been adopted into the family of God by faith in Christ Jesus.

In the following year Mr. Mahood reports that he had baptized the last four members of this family. "They are now," he writes, "a very happy and prosperous family. When I last visited them, they treated me with every token of

respect, and while I remained in their home every attention was paid to my wants. Tired after a hard day's journey over a rough mountainous pathway, we seem to forget our fatigue when we sit down with a Christian family in one of these sequestered villages, far away from the busy world."

The account of Mr. Wolfe's second visit in 1873 is full of interest, and introduces us also to LIANG-MOI and other villages :—

Started for the deeply-interesting highlands of Sa-hiong. The scenery between Ning-Taik and Sa-hiong, for its wild grandeur, baffles all description, and surpasses anything that we had yet seen during our present journey. About half-way on the road to Sa-hiong, we rested at the house of one of the Christians—one of the first who was baptized at the village called Stonetown. The name of the place at which we rested, and where this Christian lives, is Liang-Moi. I was glad to find that, since my first visit to this place, through the influence of this man, twenty have been brought to Christ in this little village. Not one in this place can read or write except Cheng-Seng, the first Christian here, and his little son, who is now about ten years of age. The father, Cheng-Seng, is now one of our students, and the only one left in the village to read morning and evening prayers is this little boy. These twenty Christians come together morning and evening, and this child reads a hymn which they all join in singing. He then reads a few verses of the colloquial Testament, and some one of them engages in prayer. Sometimes, however, the little boy reads some of the prayers out of our Prayer-book. He is a bright little fellow, and I hope one day to see him carrying on the work which his father has commenced.

Having taken some refreshment, we collected the Christians together and had a prayer-meeting. There were seventeen present. At another small village about two miles farther in among the hills, called Ko-lang-sang, *i.e.*, "Mount of Olives," there are five Christians, who come regularly on the Sabbath to Liang-Moi to join with the Christians there in worshipping God. Occasionally the male portion of them travel to Ning-Taik or to Stonetown for Sabbath worship. They are also visited now and again by the catechists from the last-mentioned places.

After prayer-meeting we started from Liang-Moi, and commenced our ascent up the mountain towards Sa-hiong. It took us about two hours to ascend step by step to the top. Here I stood, enraptured for some

time with the wild and magnificent glories of nature as they were presented in the scene around me. The mind was at once carried upwards in thought, and an involuntary exclamation of praise to the Great Creator burst forth from the lips of both the catechist and myself. But it was getting late, and we had a long distance yet to travel to the village of Stonetown. So we pressed on.

Just before dark, we arrived at the house of one of the Christians about a mile out of Stonetown. Every member of this large family has been brought to Christ. The father and two of his stalwart sons came out to meet us, and by main force took me out of the sedan, and my entire company and myself into the house, and literary *compelled* us all to partake of some food which they had prepared ready for our arrival. The attentions of the lady of the house were entirely devoted to my comfort for the time. She frequently pressed me to partake of the food which she had prepared. There was no foolish shyness displayed by this Christian matron, and I could not help admiring her simple manners and unconscious dignity as she moved about the house attending to her business. She spoke to me as if she had known me for years, and said she had often prayed for me to come back again.

It was quite dark before we could tear ourselves away from this family. In the meanwhile many of the Christians came out with flambeaux to meet us and escort us into the village. We were warmly welcomed by all the Christians, and many of the heathens also came to show their friendship. We had the room soon filled, and before they all left we had a prayer-meeting, in which hearty thankfulness and praise to God were expressed for my safe return by the dear Christians and catechist. I was deeply touched by all this, and also when they told how that they had continually held a special prayer-meeting on my behalf. It was impossible not to feel encouraged by all this. There are now in this place a very large number of Christians and inquirers, and I hope and trust the day is not far distant when this entire village and many other villages around will give up their idols and come and turn to the Lord their God.

The next morning (Sunday) all the Christians assembled for worship. The place was not able to hold all who came. There were about sixty Christians and a number of heathen. I preached on the parable of the Prodigal Son. All listened with the deepest attention, and I am more than convinced that the Spirit of God was in the midst of us this morning. One man, an inquirer, wept bitterly the whole time. While I was



expounding the parable he seemed really touched. After service I spoke to him. He told me he had been a great sinner, that the case of the prodigal was his, and that he wept at the thought of his sins, and was also affected by the love of God in saving such sinners as himself. I was very much encouraged at this proof of the working of the Spirit amongst us, for who else could convince of sin? who else could take the love of Christ and show it as it was manifested to this poor man? The world may talk as it please, the Spirit is working with us, and the Lord is with our armies. This man is now an earnest candidate for baptism. There were several women present at morning service. I baptized the infant daughter of one of the Christians.

After service, I went, accompanied by some of the Christians, to preach in the great Ancestral Hall, in the heart of the village. A very large number of the villagers came to listen, and on the very spot where, exactly three years previously, I preached for the first time to the people of Stonetown, I again was permitted to offer them salvation through the Lord Jesus Christ. Many of those who were present, and who heard me the first time years ago, have accepted the Saviour, and are now members of the Church. Many more were present who also had heard me then, but still persist in remaining in their heathen state. Others who were present, and who heard the first message, have passed to their account, apparently unaffected by what they had heard. Amongst these latter are the two old patriarchs of the village who so politely invited me into the hall three years ago, and placed me between themselves in the place of honour, and who decided that the doctrines which I came to preach were good, and gave their consent to our teaching in the village. But these two old men never seemed to take any personal interest in Christianity, and they died apparently as dark and as hopeless as if they had never heard about the Saviour. I mentioned this to the people on this occasion, and dwelt for some time on the circumstances and warned them to delay no longer, lest they, too, should be called away without receiving the gift which was sent them by God without money and without price. I think my address produced some effect on the people.

Many joined in our evening service. After evening service many of the Christians remained, and we all joined for about two hours in singing hymns. There were four women who seemed to enjoy this exercise very much. Amongst the men who remained was the man who seemed so deeply affected at the morning service, and he seemed thoroughly to

enter into the singing. I spent a very pleasant day, and was greatly cheered.

The Catechist Chuo Seng-hing, who has charge of this place, is a truly good man, full of faith, and labours for Christ. He is loved in a very remarkable degree by the Christians here, and the heathen have the greatest confidence in him. Very few men can do what he does. I visited with him this morning several companies of women at their own houses, and I was surprised, indeed, at the way he was received, and the confidence which his presence seemed to inspire in these women. None other of our catechists can visit the women with the same ease. Indeed, in most other places our catechists can scarcely have any opportunity, except in the chapel publicly, of teaching the women.

The "little son" referred to in the first part of the extract above, was subsequently trained in the C.M.S. College at Fuh-Chow, and is now, though still young, working, together with his brother, with much zeal as a catechist.

In 1874, when Mr. Hutchinson visited these hills, he found, at the "Mount of Olives" mentioned in the foregoing extract, that the "five men" had grown into "a little group of praying families"; and, on the plateau, the numbers we have already given as the result of the work of the four or five preceding years. At Sioh-Chuo, on the occasion of his visit, five candidates were baptized, "For the baptism," he says, "the best basin was forthcoming; and no font ever had more expressive symbols than this, for on the outside was painted a great red dragon, whilst within was the single character *Fuh*, i.e., 'happiness.'"

These Western villages have not been prominently mentioned in more recent reports, but the converts have been spoken of as steadfast and consistent. The catechist is an energetic young man; and his wife, a daughter of the late Rev. Su Chong-Ing, has worked zealously among the women.

If we rightly follow the geographical indications, CHUNG-IONG, a place occupied five or six years ago, belongs to the

same district. Mr. Lloyd, in one of his first journeys, visited this place, and wrote of it thus :—

*Dec. 3rd, 1877.*—Reach Chūng Iong about two o'clock P.M., and in the afternoon walked some two or three miles to visit the houses of some of our Christians in the mountains. They were all very glad to see me, and it is very pleasant, when the catechist points to some house up the mountain-side and says, "That's a Christian's house." It cheers one, and you feel—Well, although there are millions of heathen, yet there are some rays of light where a few years ago all was darkness. At Chūng Iong a very blessed work is going on, and our little chapel is crowded; indeed, when I arrived I found that the wall of the little room in which we formerly slept had been knocked down to make the church larger. One of our Bible-women, who has had the privilege of being for a year at Fuh-Chow with Miss Houston, and who is intensely earnest for the salvation of her countrywomen, is doing much for the Lord here. I believe that these women will be a great blessing and help in our Mission.

Our little chapel was densely crowded in the evening, when, after examination, I baptized thirteen of the inquirers, who for several months have been consistent worshippers with our little company, and who have walked many of them long distances every Sunday. Two of these were very respectable young men, who were engaged in paper-making. Their parents, although themselves heathen, are quite willing that their sons should embrace Christianity.

In his last Report, Mr. Lloyd says, "Chung-Iong is still going on very satisfactorily. The number of Christians exceeds fifty," which would make the total on these hills more than 160.

A more deeply interesting work of grace, in a more interesting country, among a more interesting people, it would be hard to conceive. The story, even in the too meagre and imperfect form in which we have it, is of itself one of the "Evidences of Christianity." How could a spiritual and self-denying religion make its way in this remote region against all the family associations and clannish prejudices which in



such a people are so strong, and with scarcely any effort on the part of the English missionary, if it were not of God? If, as has been justly said, "Christendom is the most convincing evidence of Christianity," surely this little corner of Chinese Christendom has no unworthy place in that great structure of irrefragable proof.

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The mountain dews shall nourish  
A seed in weakness sown,  
Whose fruit shall spread and flourish,  
And shake like Lebanon.

*J. Montgomery.*

And all through the mountains, thunder riven,  
And up from the rocky steep,  
There arose a cry to the gate of heaven,  
"Rejoice! I have found My sheep!"  
And the angels echoed around the Throne,  
"Rejoice! for the Lord brings back His own!"

*E. Clephane.*



## CHAPTER XIV.

### KU-CHENG CITY AND DISTRICT.

Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. . . . All this is come upon us; yet have we not forgotten Thee . . . . Our heart is not turned back, neither have our steps declined from Thy way.—*Ps.* xliv. 13, 14, 17, 18.

Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.—*Ps.* cxxvi. 2, 3.

Not first the bright, and after that the dark,  
But first the dark, and after that the bright:  
First the thick cloud, and then the rainbow's arc,  
First the dark grave, then resurrection-light.

'Tis first the night—stern night of storm and war,—  
Long night of heavy clouds and veiled skies;  
Then the far sparkle of the Morning Star,  
That bids the saints awake, and dawn arise.

*Bonar.*



HERETO our attention has been confined to the north-eastern or coast district. We must now go much further inland, and visit the north-western district. This part of the mission-field of Fuh-Kien is approached by ascending the river Min, as far as Chui-Kau, which may be regarded as the gate of the district, and then (for most of the stations) turning northward towards Ku-Cheng, the centre of operations in that direction.

The scenery of the Min has been already described. From Chui-Kau, to Ku-Cheng, a distance of thirty-three miles, the path leads up a long and tortuous valley, between lofty mountains, down which rushes a narrow and noisy stream, one of the feeders of the Min. At one place, called the Dragon's Hole, the torrent leaps over the rocks in a cascade of great beauty. The route *down* from Ku-Cheng is thus described by Mr. Hutchinson :—

*Monday, Oct. 26th, 1874.*—Started at 4 A.M., by moonlight. The city was hushed in slumber. Soon we were in the open country, and ere long entered a romantic glen, its picturesqueness heightened by the moonlight—glens, waterfalls, precipices, and luxuriant foliage intermixed. As day dawned, the villagers, newly awakened, stared at us with surprise. Our route still lay beside the river. At times the stream was lost under the massy rocks which lined its channel. We stopped to clamber down to the Dragon's Hole—a splendid fall, formed by the whole body of water suddenly emerging from under over-arching rocks and plunging down into a chasm which yawned fearfully below us. The whole scene was exceedingly grand ; the overhanging precipices richly wooded ; the gigantic boulders, over which we had clambered down, worn by storm-water and variously tinted ; the ceaseless roar of the fall, and the rise and fall of the spray-cloud over the abyss, made up a picture on which the memory delights to linger. Resuming our journey, we crossed a fine old bridge, and observed that the piers, formed of granite, were shaped like the prow of a ship and sloped outwards, so as to divide the storm-waters and offer the least possible resistance. And so on, amid scenery constantly changing in character, yet all beautiful, until we arrived at Chui-kau, or “water-mouth.” Here we were once more on the Min.

Ku-Cheng, or “the ancient field,” is finely situated in a plain surrounded by mountains. It is an important city, with a large population ; but not more than two-thirds of the space enclosed within the walls, which are four miles and a half in circumference, is occupied by the habitations of the living. “It is,” observes Mr. Wolfe, “a necropolis, a city of the dead. Thousands of coffins occupy the spare ground inside the walls,



and there are numbers of sheds built to protect them from the rain and from the heat of the sun. The laws of China forbid burial within the city walls, but they do not prohibit this practice of keeping the coffins exposed in the city to public gaze." No manufactures are carried on, the inhabitants being all engaged in agricultural pursuits; and the city is described as "a quiet old place, the very people having a



VIEW OF KU-CHENG, FROM REST-HOUSE ON HILL, LOOKING WEST.

sleepy look"; partly, no doubt, owing to their being inveterate opium-smokers, which gives a "cadaverous appearance."

The stream which, in its lower course, becomes a foaming torrent, is, in this upland plain, a peaceful and pretty river, and almost encircles the city. Within the walls is a pagoda dedicated to its honour, and designed to propitiate its wrath. Bishop Alford mentions that it is crossed by "a very lofty bridge of five well-spanned arches, with a covered roof." It is utilised for the irrigation of the fields by means of large water-

wheels, twenty feet in diameter, which raise the water and discharge it into troughs laid to convey it over the country.

Ku-Cheng was occupied as a mission station at the end of 1865. Two catechists went first as pioneers, and hired a room for a preaching chapel. Then Mr. Wolfe visited the city, preached to large and attentive audiences, and left one of the catechists to carry on the work. One incident of this visit is worth quoting :—

This has been a most happy day. All the morning spent in answering questions on the doctrines of Jesus, and talking to those who came to inquire. One old man said he would send his sons to learn the doctrine. We have great hopes of this old man. After breakfast, went out to see the city, and to preach in the streets. We were followed by crowds. We walked through the principal streets, and came to the north gate. Here is an immense temple, called "The Temple of the President of Hades," and kept in beautiful repair. It is literally filled with idols. We were followed into this place by a great crowd. I examined all the idols. The colporteur had a large number of books, which were distributed here. I bought some sweetmeats of a lad who had a stall by the temple, and gave some to the colporteur; but he, with more zeal than prudence, went to the huge idol which stood in the portico, and placed the sweetmeat in its mouth, saying, "Come, let us see whether this fellow can eat sweetmeats." The whole affair looked so ridiculous that the whole crowd turned round and laughed heartily at the idol, and indulged in no very respectful remarks on the senseless piece of wood. This gave me an excellent opportunity of preaching Christ. I took up my stand in front of a large idol, and addressed the people for half an hour. The greatest attention was paid during the whole time. I told them, though we looked upon the idols as nothing more than wood and stone, we were very far from wishing to do anything that would hurt the feelings of the people, and disapproved of the act of my native brother who was with me. I then pointed to the idol, and showed how foolish it was to think it could either benefit or harm anybody; that it could not protect itself from insult or injury; to worship it was violating the commandments of Heaven; that the great Creator prohibits idolatry, and wishes us to worship only Himself. I closed with an exposition of the name Jesus, and showed that He was the only Saviour. Several now asked who was this great Creator? who saw Him? where did



He live? who could worship what they could not see? &c. The catechist stepped forward to speak, and we answered all their questions satisfactorily. But several interrupted the catechist, and one or two, apparently zealous defenders of idolatry, were aroused by our attacks, and endeavoured to argue on their behalf.

At the close of 1866, Mr. Cribb, who took the superintendence of the station, was able to report that the catechist had laboured with much encouragement, and that larger premises had had to be engaged on account of the numbers attending the preaching. Several tours had been made through the surrounding villages, and large quantities of tracts and books disposed of. One man, sixty-five years old, who had been baptized at Fuh-Chow, was earnestly teaching "the doctrine" to his wife. He died four years ago, rejoicing in his Saviour. Early in the following year the wife was baptized too; and five others were admitted to the Church during 1867. One was a promising young man, who was at once taken into the preparatory class for catechists; another was the schoolmaster of a village eight miles off; a third was the son of a "literary man"; and the remaining two were remarkable for the patience with which they bore a probation of fifteen months before baptism, imposed upon them in consequence of their having been great opium-smokers, to test their steadfastness in refraining from the pernicious habit.\*

Not that the work was carried on without difficulties. One arose from the refusal of the catechist to contribute to the customary subscription, or tax, of two dollars to the idol temples. As in similar cases at Lo-Nguong, the house was in consequence attacked and serious damage inflicted; but the Ku-Cheng police, unlike those of Lo-Nguong, interfered and arrested the rioters. Another difficulty was in con-

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\* One of these opium-smokers, Su, was afterwards admitted to Holy Orders. See chap. xx.



nection with the slanderous reports spread by a man who came to the chapel as a professed inquirer, obtained copies of the books, and then went about telling absurd stories of what went on there, affirming that he had been admitted to the secrets of "the religion," in proof of which he produced the books. For instance, he affirmed that at the Fuh-Chow Mission-house there was a pond or tank containing water brought from a wonderful place called the Pool of Bethesda; that converts, under the pretence of being cleansed from all sin, were required to wash in this pond; that those who did so suddenly dissolved, and were no more seen; but that from the dregs consequently deposited the foreigners extracted opium! A curious instance indeed of the way in which the opium traffic hinders missionary effort.

In the following year, 1868, another difficulty arose and hindered many inquirers at Ku-Cheng and other places from coming forward. This was the persecution endured by a new catechist who was sent to Ku-Cheng, "a graduate of the Sewtsai or B.A. degree," who had been baptized at Fuh-Chow in the December previous. No sooner did he commence his work, than a storm of persecution arose against him from the *literati* of Ku-Cheng, as well as from some members of his own family. Besides attempting to compel him to support idolatry, they threatened to cause his degree to be taken away from him, and to deprive him of his share in the inheritance of his forefathers. To show that they were in earnest in this latter particular, they refused to give him his share of pork, which, according to the will of his ancestors, was to be given to every member of the family, old or young, male or female, on a given day in every year. This may appear a small matter, but being noised abroad throughout the Ku-Cheng district, it actually had the effect of frightening most of the inquirers not only at Ku-cheng city, but also at

places as distant as Sek-Paik-Tu and Sang-Iong. The catechist for a time bore all bravely, and avowed his determination, come what might, not to deny his Master. But his faith was not firmly established, and he fell away. He has since been received back ; "but," says Mr. Wolfe, "no great confidence is reposed in him. He has tried to serve God and mammon, and signally failed."

Ku-Cheng was one of the places visited by Bishop Alford in 1868. He baptized three men, and confirmed twelve men and three women. His own account of a Sunday he spent there is very interesting :—

I never spent so interesting a Sunday as the 24th of May at Ku-Cheng. Both toilet and breakfast were soon made, and the services of the day arranged. Three catechists were present : one had brought two men candidates for baptism, and another a third ; these were to be examined and exhorted privately. At noon I proposed morning prayer and the baptismal service ; at 3 P.M. the litany and confirmation service ; and at 7 P.M. the Communion service and sacrament of the Lord's Supper. These arrangements were very conveniently followed, and the Mission chapel and premises secured quietude and comfort.

We took up our quarters for the day in the school-room. Here Mr. Cribb examined the candidates for baptism. One was a tailor, from a village fifteen miles distant, and another a carpenter, from a village three miles further off in the same direction ; and these two Chinamen had travelled since Christmas last these thirty miles and more, arriving on the Saturday and returning on the Monday, and sojourning during the Sunday with a friend and relative in Ku-Cheng, to meet the catechist and receive instruction. They obtained neither a cash nor a meal by their visits ; and surely such labour and constancy betoken sincerity. I put a few questions to them through Mr. Cribb, and their answers were ready and satisfactory. The third candidate lived in the town of Sek-Paik-Tu, where the Church Missionary Society has a station and a catechist, a considerable distance from Ku-Cheng. Mr. Cribb had examined this man for baptism on his last visit, but delayed his baptism till he had been further taught. He was a sweetmeat vendor ; very poor, but he never sold on Sunday ; very regular at the catechist's week-day as well as Sunday services, though often wearied by his walks to sell his sweet-

meats. The catechist had no doubt of his sincerity. He had given up his idols and lived a consistent life; and although his answers were those of a very simple man, to have refused him baptism, which he urgently requested, would have been to make the strait gate straiter than the Bible makes it. At our noonday service I preached on baptism, and baptized these three men, and rejoiced to do so.

No bishop (perhaps no European besides the missionaries) had been to Ku-Cheng before; catechists, therefore, as well as more recent converts, awaited confirmation. The three catechists present I requested to take a part with Mr. Cribb and myself in the services of the day, reading the lessons and giving out the hymns. One is a literary man, a B.A., residing at Ku-Cheng, evidently a clever, and I hope also a good man. The second is a Christian of some years' standing, and his experience has been a strange and very varied one; the missionaries trust him, believing his conversion sound, and he serves them well. The third has, since Ku-Cheng was occupied as a missionary station, acted there as catechist, and the intelligent responses and devout demeanour of his little flock gave strong testimony in his favour. Eight men and three women from Ku-Cheng, three men from Sek-Paik-Tu, and one man from Sang-long, were confirmed. The three men baptized at noon I did not confirm, preferring in the case of heathen converts that an interval of probation should pass between baptism and confirmation. The three women were confirmed first, and then the men. My address was readily interpreted by Mr. Cribb, and, from the manifest attention with which it was listened to, I do trust God blessed what was spoken to their edification.

At the evening sacramental service twenty Christian converts communicated. The collection made at the offertory was encouraging—upwards of two dollars; all present contributed and with apparent readiness. So far from being paid to come, as some disingenuously have said, the Christian profession of these converts costs them something, for they are expected to give in support of the means of grace, and in this the missionaries are not disappointed. I spoke to them on "remembering Christ" at the Lord's table: this sacrament was a memorial, a means of grace, and an act of faithful devotion; and nothing could exceed the devout attention of my hearers. Indeed, it was no ordinary sacramental meeting. The communicants themselves, the place, the occasion, were all worthy of notice; and I could not but remind them that at the institution of the Lord's Supper only twelve were present, but those twelve



Christians were those to whom Christ gave the injunction "to go into all the world, and preach the Gospel"; and they obeyed. So now what might not these twenty Christians do for China? for Christ is the same, and His Gospel the same, and His Spirit is not straitened. I never spent a more profitable Sabbath.

Some of those baptized and confirmed on this occasion were, it will be seen, from out-stations. During the next two or three years, although at several of these places there was much encouragement, at Ku-Cheng itself the infant Church grew but slowly. Nevertheless, when the Bishop visited the city a second time in 1871, he found twenty-two adult baptized members, besides children. He confirmed six men on this occasion, but some of these were from Ang-Iong and elsewhere.

The Shan-sin-fan plot, in the same year, 1871, has been already alluded to (page 52). As the Ku-Cheng district especially suffered by it, we give in this place the interesting narrative sent by the Rev. J. E. Mahood, who was then in sole charge of the Mission, of his perilous journey to Ku-Cheng and Ang-Iong during the disturbances:—

When the disturbance seemed to subside, and when I was assured by the authorities that things were quiet, I resolved to visit our congregations in the Ku-Cheng district, where heretofore there has been no disturbance, and where the Christians are held in high esteem by those who know them for their honesty and integrity.

On the 29th of August I started from Fuh-Chow, and proceeded safely on my journey until about twelve o'clock the second day, when I was attacked by a number of villagers, who threatened me with death if I did not leave the place immediately. We exhorted the people not to be so violent, as we had come to do them good and not to harm them; but all was to no purpose, they still cursed the wretched barbarian, who was nothing better than a dog. Seeing that delay could do no good, I left a copy of the Ten Commandments with them and proceeded on my journey until sunset, when we called at a little village to make inquiries about a night's lodging. Before we had time to approach the place we

were met by a number of men, who looked at us with grave suspicion. Our names, places of abode, and occupation were asked for, and then we in our turn asked if we could get a night's lodging. After much deliberation, one of the oldest men in the village said he would give us shelter if we paid him well for it. To this we agreed, and immediately proceeded to examine the house in which we were to take up our abode for the night. It was a wretched old hovel, without a board or a little straw on which we could lie; so I was compelled to sleep in my sedan chair all night.

Early in the morning we arose, proceeded on our journey, crossed over some very high mountains, saw a leopard in the distance, and at four o'clock in the afternoon we met a man from Ku-Cheng, who told us that our chapel had been pulled down the night before. I stood and paused for a moment to think what was best to be done. At last I thought that I was in the path of duty, and that not one hair of my head could fall without God's knowledge, so I determined to go and see the Christians and try and cheer them in their trials. As it was getting dark when we were drawing near Ku-Cheng I thought it better to stop at a small inn for the night and enter the city in the day-time.

Early the following morning, having settled the reckoning, we proceeded on our way, and when we approached the city all things seemed to be quiet, and I was permitted to visit the ruins of our chapel without molestation. Having transacted some mission business I committed the people to the care of God and started for Ang-Long, where during the past few years many devoted men have embraced the Christian faith. Twenty adult candidates were wishing for baptism for the past year, and I intended to receive them into the visible Church. When on my way I heard that no disturbance had taken place there, and so I felt sure that all things were right; but to my great astonishment, when I arrived there, I found that the foundations of a church which the people were building for themselves to worship in had been torn up, and the house of the convert who first embraced Christianity in that neighbourhood had been robbed. While I was talking to the people about what had happened a number of wicked men assembled around the house in which I was stopping, and began to abuse me as a wicked barbarian, whose life they were determined to take. For some time the mob continued to increase, and having armed themselves with all sorts of knives and weapons they placed a guard round the house, so that I could not make my escape. I resolved several times to make a rush through their midst

and try to escape, but the Christians gathered around me and entreated me not to do so, as the wicked people had determined to kill me if I ventured out in the dark. I took their advice and remained in the house all night. The chair in which I was riding was smashed to pieces by the mob during the night to show their ill feeling towards me. The next day the besiegers blew their horn and gave the signal to draw nearer the house. Seeing the determination of the enemy, I joined the Christians in prayer to God that He might frustrate their wicked design. In a short time after, one of the besiegers, a deceitful-looking creature, came and offered us terms for our capitulation. He said that if I were willing to pay them 200 dollars they would permit me to go away in safety, or that if I had not so much money I could give them part of that sum and permit them to carry away the timber which had been purchased for the building of the church. To this the Christians objected, for, as we had done nothing wrong, we had no right to pay them any money. When this proposal was made the wicked tragedy committed by the brigands in Greece flashed across my mind. I had no money with me, and a cheque was of no value, and I knew that if I gave them 200 dollars they would afterwards demand more.

Seeing that they were so depraved I thought my best plan was to send one of the Christians who was unknown to the people to the officers at Ku-Cheng and ask them to send me help. This I afterwards found it was quite impossible for them to do, for all the soldiers in the district (which is one of the most important in this province) were thirty-three of the most degraded-looking wretches that man ever witnessed. When the people outside the house saw that I was unwilling to accede to their request they began to break-in the roof. Some of the Christians then went out and besought them not to do so, as we had done no injury to them. The leading man amongst the enemy declared that the chief fault against us was that we were going to build a house, which if we were permitted to accomplish, the whole neighbourhood would embrace our vile religion. I may say that within the past three years upwards of one hundred and twenty have embraced the Gospel of Christ in that district, and a more devoted people I believe were never in the Church. The next demand the besiegers made was that I should accompany them to the officer at Ku-Cheng, and have the case tried. Their impression was that the officer would behead me. What gave them this impression I cannot tell, but some suppose that the Chinese officials have a habit of lowering foreigners in the eyes of the people, so that they may exalt



themselves as superior to any other nation, and owing to this the common people suppose that the government and officials are opposed to foreigners.

I accepted the proposal of the enemy, and agreed to accompany the Christians to Ku-Cheng, not knowing what might befall me by the way, but simply relying upon the protection of the Almighty I marched like a condemned criminal in front with a band of faithful, unflinching Christians behind, and our accusers in the rear. Tired and thirsty, under a burning sun, we travelled along a most wretched pathway for fifteen miles, mocked and abused by every little urchin by the way till at last we came in sight of Ku-Cheng. When I was within half a mile of the city gate I was attacked by a labourer in the field, who tried to kill me with a heavy iron hoe, but fortunately he missed the first blow, and the second time he struck at me I was able to guard off the blow, and the Christians then came up to us, ran between, and saved me from further attack. Seeing the vindictiveness of this man, I knew that if I gave sufficient time for a crowd to assemble around me, I could not possibly escape with my life, so I walked on as quickly as possible, not to give the people time to assemble.

When I came near the gate of the city, I made a catechist who accompanied me go on quickly before me and show me the way to the officer's yamun. We passed through a long street for about half a mile, and then made a rush into the yamun, and the gates were immediately closed. We had only just got in before the people assembled in thousands outside the door. A few hours before, a house of one of the Christians had been plundered, and the people were all on the move ready for any mischief. When the officer heard that I had come for his protection he came out and treated me very kindly. He asked me the particulars about the disturbance, and when he heard them he declared that the whole affair was a wicked persecution against good men, who never before had been accused of any crime. I sat in the yamun about an hour until the excitement would abate a little, and then the officer endeavoured to take me on my way out of the city, but no sooner had I got to the door than the stones began to fly in all directions, and the top of my chair was completely battered in over my head. The authority of the officer was set at defiance, and the rabble for a time had their own way.

Seeing that it was impossible for me to pass through the crowd without being killed, I leaped out of the sedan chair and ran back into the yamun, where I remained for the night. As soon as I got inside, the gates were

closed, and the officers exhorted the people to be quiet. I asked the people in the yamun had they any soldiers to protect the house during the night, and one of them directed my attention to a few miserable, emaciated, dejected-looking creatures, who were standing behind the door in perfect agony for fear the crowd should make a rush upon them. I then asked them had they any guns, and was told that they had nothing but a few old matchlocks, which seemed to belong to some bygone age; the only redeeming character they possessed was that they were perfectly harmless. I next asked had they any ammunition, but found that they had nothing of the kind, and if they had it was quite useless, for the guns could never fire it. When I got this information I at once found out the reason why all law and authority were set at defiance. The officers are allowed by the Emperor certain expenses for keeping up an army, but instead of doing so they dismiss most of the soldiers and pocket the money, and in case of an emergency they call in any rabble who are willing to live upon half-pay. Such men as these the people have the greatest contempt for, and instead of deterring the people they only make them more furious. For a district containing upwards of two millions of people there are only thirty-three of these miserable creatures to keep order, so that whatever treaties foreign nations make with this country there can be no security for life or property while the army continues as it is at the present time. To-day we may be in safety, to-morrow we may be all in eternity so far as protection is concerned. Knowing that the mob could break into the yamun any time they wished, I slept very little that night.

Early the next morning, before break of day, I left the city, accompanied by a few of those so-called soldiers. We had hardly proceeded two miles along the road when the old matchlocks were deposited safely in a little inn to wait the return of the veteran guard. Considering they had no ammunition I thought they were wise in doing so. When we arrived at another inn they began to call out for opium, without which they could not possibly move on. We travelled thirty miles that day, and at four o'clock in the afternoon we arrived at Chui Kau.

For two or three years the city of Ku-Cheng continued to show but little interest in the Gospel message; but, though itself preferring darkness to light, it became, like Lo-Nguong, a centre of light to surrounding villages. Not that there were no converts in the city. Ten adult baptisms were reported

in 1872, and sixteen in 1873; and in the latter year Mr. Mahood wrote, "Some of the people who were once the chief opponents of Christianity in this great heathen city are now publishing abroad the tidings of salvation." But in his Report for 1874, Mr. Mahood was able to speak in a very different tone of Ku-Cheng. It had been a year of remarkable progress. Upwards of a hundred persons, mostly Buddhists, in



KU-CHENG CHURCH.

the city or immediate neighbourhood, had joined the city congregation, and twenty-eight had been baptized. And from that time the whole tone of the reports from Ku-Cheng changed. The city and district became the most fruitful fields in the whole Mission.

At the end of 1875 Mr. Wolfe wrote, "The Lord has been working mightily at Ku-Cheng. For years it seemed a



barren field, but now it has arisen from the dust, and is putting on its beautiful garments. Forty-two were added to the city congregation this year by baptism." And in April, 1876, "We have had to enlarge the church to accommodate the numbers that come. It seats now over three hundred, and every seat is occupied, and many have to stand about the doors. In addition, I have been compelled to open a second chapel in this city, and this also is every day filled with inquirers."

Bishop Burdon's account of his first visit to Ku-Cheng in May, 1876, is equally encouraging :—

The most public reception I had was in the city called in the Fuh-Chow dialect, Ku-Cheng—in mandarin Ku-Tien (ancient field). This is a walled city, and is the place where the mob of rustics who seized Mahood in the country led him for trial, and, as they thought, for execution also. The largest number of Christians is connected with this place, and about one hundred of them came outside the gate to meet and welcome me. To my horror they had provided a large mandarin sedan chair, with four bearers, into which they begged me to enter, that I might be carried in it through the city to the chapel. What could I do? Shades of missionary fault-finders rose before my eyes as I exchanged my humble travelling chair for this more official one; but I could not see that I or any one else had reason to complain. No other harm could come from the proceeding than bringing the attention of the people on the Christians. No prerogatives of the magistrates were interfered with. The people stood quietly at their doors and windows to see me pass, and they had a good look at me, as the sides of the upper half of the sedan were composed of glass windows. On arriving at the chapel, which has only lately been enlarged, and is now the largest chapel in the whole Mission (the chapels in the City of Fuh-Chow, I think, included), it was at once filled from end to end with Christians and heathen. The little house, too, for the native deacon, behind the chapel, was filled to overflowing, and it was difficult to find a resting-place. I thought it best to get into the pulpit, and, after saying a few words to them in mandarin, which were interpreted by the Christian schoolmaster, I told them that I had come a great distance that day, and was both tired and hungry, and should be obliged to them if they would now go home and come back at another

time. To my amazement, and that of Mr. Wolfe, the crowd quietly dispersed, and though we had to do almost everything in presence of a number of people, yet we had comparatively a quiet time for the rest of the evening. I thought my whole reception in this city a remarkable thing. The people were most respectful in demeanour, and the only word I heard as I passed through the streets was a remark, *sotto voce*, on my *great* age! I do not suppose this innocent recognition of the Bishop by the Christians can do the smallest harm, and at all events it showed that in one of the chief cities where Christianity has obtained a footing inland from Fuh-Chow, the Christians were not ashamed of drawing attention to themselves.

The Bishop's equally interesting second visit in 1880, and the ordination held in Ku-Cheng Church, are described in Chap. XX.

A touching feature of the work at Ku-Cheng has been the work among *the lepers*, who inhabit a small village just outside the gates. One of the Christians in the city, an old man, went to them and told them of the great Healer of souls; and of these truly wretched creatures—for the description of them is horrible—who were shunned by all except the Christians, some twenty were gathered together for regular services and instruction. "And a few of them," says Mr. Wolfe, "have heard the loving voice of Jesus saying to their souls, I will; be thou clean."

But, as elsewhere in the province, success and trial at Ku-Cheng have come together. The very letter, already quoted, in which Mr. Wolfe refers to the enlargement of the church, mentions that the Christians there had been severely beaten because they would not worship at the ancestral graves, and that some had been robbed of their "paternal property." And in the last year or two the Reports have been again less encouraging. A sifting time has come, and inquirers and catechumens have fallen back. The troubles at Fuh-Chow city have brought discredit on the Mission in the eyes of the

people, and sympathetic interest has been succeeded by coldness and contempt.

Nevertheless there have been, year by year, not a few baptisms, and the returns for 1880 give a total in the city of 98 baptized members. The Rev. Ting Sing-Ki was the pastor in charge for four or five years, and laboured most zealously and patiently. "He has shown much ability and energy," wrote Mr. Wolfe in 1878, "and we have great cause for thankfulness for the character of this devoted clergyman. The monthly district meetings held under his presidency have been well attended, and have been the means of much encouragement to the catechists from month to month in their really trying and difficult work."

These words remind us that Ku-Cheng is the centre of a district, and, as elsewhere, it is from among the villages that the great ingathering has come. No less than forty stations and out-stations appear on the list as belonging to what was for some years the Ku-Cheng district, which is now divided into four districts. Of these, three are in the Ku-Cheng *hien*, viz. (1) the Central or Ku-Cheng district proper, (2) the Southern or Ang-Long district, (3) the Eastern or Sang-Long district. The fourth, the Ping-Nang district, lies to the north of the Ku-Cheng *hien*. In these four districts there are, by the last returns, 560 baptized Christians and 311 catechumens, of whom 325 and 197 are in the present Ku-Cheng district, and belong to nineteen towns and villages. Two or three of these may here be specially mentioned; the other districts being reserved for succeeding chapters.

The oldest of the out-stations is SEK-PAIK-TU a place of some importance sixteen miles north of Ku-Cheng. Its name signifies "Eighteenth Township," and it consists of a large group of villages with an aggregate population of twenty or thirty thousand. It was occupied as early as 1867; but the



catechist, one of the early Fuh-Chow converts, turned out unsatisfactorily, and there has never been any permanent success among the people. They, and their neighbours of SEK-CHEK-TU and SEK-LEK-TU, have always been spoken of as "wicked and sinners before the Lord exceedingly," and they have generally received the Gospel with open ridicule. Mr. Lloyd, in the course of a long round in 1877, found SEK-PAIK-TU the one only place in the Fuh-Kien province where he was received with rudeness. Moreover, as the incivility consisted only of one bunch of wet grass being thrown at him, the fact, as he frankly remarks, exhibits in the strongest possible light the friendliness of the people generally. Of which friendliness a striking instance is reported from these parts. The Rev. Ting Sing-Ki determined to hold the monthly district meeting alluded to above, in February 1878, at Sek-Lek-Tu. But the chapel was too small for the gathering; and a heathen head-man came forward and offered the use of a large ancestral hall, removing all the idols and insignia of idolatry, and fitting it up at his own expense for the occasion. There are now nearly fifty adherents at these three places.

One of the most interesting villages in the Ku-Cheng district has been LAU-A. The first mention of it is in Mr. Hutchinson's narrative of his tour in 1874:—

At last we arrived at Lau-Wa. Here, some four or five months since, a few people who had become inquirers began to walk in regularly on Sundays to Ku-Cheng to attend service. About two months since all the members of the head family save one believed, about thirty people altogether becoming thus decided Christians. It was resolved that they hold Divine service in the village three Sundays in the month, the other Sunday going into the city, a distance of about eight miles. This head family lend their upper story for the purpose. To them we paid our first visit. The house is a new one, grandly ornamented with handsome carving, roomy and lofty, and everywhere bearing marks of well-to-do comfort—the house of a Chinese gentleman farmer. Although not yet

opened as a station, a catechist or Christian comes out each Sunday to conduct Divine service, and a book of attendance is kept, which shows at present forty-nine regularly coming. Whilst examining the book a good congregation assembled. The women of the house gathered together on one side in the background; the aged patriarch, more than eighty years of age, sat close by the pulpit desk, and young and old who could be spared from the harvest, between fifty and sixty altogether, sat or stood reverently round, listening to one after another of the addresses given, and finally kneeling around during prayer. It was a marvellous sight, when one thought of all that was implied by the scene before one. We were the first Europeans ever seen in this village; yet here was a whole family, and that the chief, all but one member ready for baptism; and not only so, but, without pay asked or expected, providing a room for prayer regularly for their neighbours. There on the screen, where a few months before idols had been displayed, and incense burnt before them, was now to be read of all men the Ten Commandments. Verily it were well worth coming all the 300 miles to see this family, named Ngoi, and the work of which their house is the centre. After we had eaten tiffin we again had preaching, singing, and prayers. All the women in the house are Christians, although not yet baptized. We set out to return, thanking God for all which we had heard and seen.

In 1875 Mr. Wolfe wrote: "At Lau-A I have baptized several, and forty or fifty have presented themselves as candidates for baptism." They had subscribed no less than 300 dollars towards the cost of a church, designed to hold 500 people, one member giving a third of that sum himself. This church, "a nice roomy building," was completed in 1879.

Like so many other places of early promise, however, Lau-A has not grown. There have been additions, but there have also been losses, notwithstanding the good influence exercised, not only by a zealous catechist, but also on the women by his wife, Jun, one of Miss Cooke's girls from Singapore. This is in part attributable to the persecution endured by the Rev. Ngoi Kaik-Ki, who is a native of Lau-A, especially his deprivation from his degree, which made a bad impression in the place. In 1880 two members were expelled,

one for opium-smoking and the other for bigamy. The latter is a curious case, and can only awaken sympathy for the poor man who has yielded to the custom of his people :—

The man, who has been baptized for some years, has always been much persecuted by his wife, who has cherished a bitter hatred towards Christianity. The husband, however, still remained firm and regularly attended the services at our church. Last year this first wife, finding that no children were born to her, endeavoured (as is the custom in China) to persuade her husband to marry another wife, so that the family name might be kept up. He spoke to the catechist about it, and was of course told that such an act would be very wrong, and contrary to the teaching of Christ and His apostles. The man seems to have steadily refused to listen to his wife's suggestion for a long time, but at length he gave way, and consequently we have been obliged to expel him.

NGU-TU ("Fine Township") must also be mentioned. Its name first occurred in the Reports in 1877, and in the following year we read of forty candidates for baptism who were regularly attending the services and keeping the Lord's Day. Three in particular, leading men, who had just taken a chief part in the erection of a large idol temple, threw up their connection with it just as it was approaching completion, would have pulled it down again but for the opposition of their neighbours, and put themselves under Christian instruction. Whether they have been among the fifty-two persons who have since been admitted to the Church has not been stated. This station, like Lau-A, has owed much to the wife of the catechist, who had been well trained by Miss Houston at Fuh-Chow, and who was removed by death last year, to the great loss of the Mission. She and her husband had both, while yet heathen, practised the "curious arts" of Chinese necromancy; but, like their Ephesian prototypes, they, at their baptism, burned their books.

Another catechist, employed at Ka-Tau, a suburb of Ngu-Tu, illustrates the disappointments of the work. During his



examination, at the Annual Conference at Fuh-Chow in 1879, he surreptitiously looked into his book, and then denied having done so ; and the Conference decided that he must be dismissed from the service of the Mission. "We felt obliged to make an example of him," wrote Mr. Lloyd, "and thus show the Christians that deception and untruthfulness cannot be permitted, especially amongst those who have been chosen as preachers of the Gospel of Truth." It is just the story of the early Church at Jerusalem over again. When "multitudes both of men and women" believe, then it is that the great adversary puts forth all his power to lead some astray. How many prayers ought to go up for this young and feeble Christian !

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'Tis the same story still,  
Of sin and weariness,  
Of grace and love still flowing down  
To pardon and to bless.

'Tis the old sorrow still,—  
The briar and the thorn ;  
And 'tis the same old solace yet—  
The hope of coming morn.

No wider is the gate,  
No broader is the way,  
No smoother is the ancient path  
That leads to light and day.

No lighter is the load  
Beneath whose weight we cry,  
No tamer grows the rebel flesh,  
Nor less our enemy.

No sweeter is the cup,  
Nor less our lot of ill ;  
'Twas tribulation ages since,  
'Tis tribulation still.

*Bonar.*



## CHAPTER XV.

### ANG-IONG DISTRICT.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.—*Acts xi. 19, 21.*

He first findeth his own brother Simon; . . . and he brought him to Jesus.—*St. John i. 41, 42.*

Praise to Thee for saved ones yearning  
O'er the lost and wandering throng;  
Praise for voices daily learning  
To upraise the glad new song.

Praise to Thee for sick ones hasting  
Now to touch Thy garment's hem;  
Praise for souls, believing, tasting,  
All Thy love has won for them.

*S. G. Stock.*



HE southern part of the Ku-Cheng *hien*, now a separate mission district with the village of ANG-IONG as a centre, has been a field of deep and peculiar interest. We have never, indeed, had so clear an account of the topography of these western regions as of Lo-Nguong and Ning-Taik; but it helps our conceptions of Ang-Iong to know that it lies high up on the mountains, between 2,000 and 3,000 feet above the sea-level, and that its cold climate has been more than once mentioned. It is sixteen miles south of Ku-Cheng.

The missionary history of Ang-Iong is indissolubly asso-

ciated with the names of two brothers. A carpenter, named Ngoi Cheng-Tung, heard the good news of a Saviour proclaimed by the catechist at the city chapel. He believed the message at once, and persuaded his half-brother Ung-Kung, a tailor, to "come and see," or rather to come and *hear*, likewise, and was quickly rewarded by his conversion. The two men spoke to a third, a dweller in another village, who forthwith came and lived with Ung-Kung for a while in order to be more fully instructed in the faith, and then went forth in his turn to tell others of the Saviour he had found. The result was that on visiting the village Mr. Cribb found the carpenter working as an evangelist, and the tailor—a quiet and thoughtful man—as an instructor of those whom his brother's exhortations brought together. Both these men were baptized by Bishop Alford when he visited Ku-Cheng in 1868, and confirmed at his second visit in 1871.

Through the agency of these two remarkable men, the infant Church at Ang-Iong grew and flourished. Mr. Mahood thus writes of them and their work at the end of 1870:—

At Ang-Iong, through the unceasing efforts and pious example of a carpenter and a tailor, who were converted some years since to Christianity, the work of God seems to make rapid progress. The carpenter, before he was baptized, was so desirous of obtaining a knowledge of the Christian religion, that every Saturday he walked a distance of about thirty miles to join the people of God in worship at Ku-Cheng on Sunday, returning on Monday to his usual employment. By his conversation and consistent example he influenced the tailor to embrace Christianity and to forsake sin. The latter, ever since his baptism, has devoted every spare moment to endeavouring to bring others to the light in which he himself rejoices. The consequence is, that not only has he spread the Gospel in the village where he lives, but in all the villages around, varying from ten to twenty miles in distance, there are whole families who profess the Christian faith, and are being instructed in the doctrines of the Bible.

The great secret of the success of the carpenter and tailor is, that in the



first instance their hearts were truly changed by the Spirit of God. By faith in the crucified Redeemer they obtained that peace which passeth understanding, and their delight is to make others happy too. The catechist, when he saw the work that was going on, said to me, "This is something real. One man like the tailor is worth a hundred ordinary believers, who merely profess Christ without showing any love for Him by their lives." The chief theme of his conversation from morning till night is the love of God as manifested in sending Christ to save sinners. When those around him begin to talk about worldly things he has a happy way of always turning them back to the conversation about their souls' salvation. No precious time is lost by him in foolish gossip. The only thing he knows amongst men is Christ and Him crucified.

I had the extreme pleasure at Ang-Long of admitting into the visible Church of Christ by baptism, five adults, who for the past three years, regardless of the threats and frowns of the heathen around them, have observed the Sabbath, meeting in worship both morning and evening. When asked what they would do, supposing the Emperor would hereafter persecute them because they had forsaken the faith of their forefathers, the answer was, "The Emperor can only kill the body, but God can kill both soul and body; therefore we ought to fear God rather than the Emperor." There are also fourteen other adult inquirers and twenty children in the same village who have for the past twelve months made a profession of their faith in Christ. They are now raising funds amongst themselves to contribute towards the general welfare of the Mission in other places, and the old carpenter has first shown the example by contributing about one-tenth of his annual earnings.

The Shan-sin-fan persecution in 1871, before alluded to (see pp. 52, 191), fell heavily upon the Christians of Ang-Long. They were driven from their homes, and their lives were in danger for some weeks; yet none forsook the faith of Christ. Ngoi Cheng-Tung was expelled from the village; but he took refuge at another, and while there persuaded the family he lodged with to throw away their idols and worship Christ. It was at Ang-Long that Mr. Mahood was attacked during these troubles, and that he afterwards visited the leading persecutors and partook of tea with them, as already mentioned.

At the close of that year Mr. Mahood reported that no less than fifty persons in Ang-Long and other places had embraced Christianity in consequence of the efforts of Ngoi-Cheng-Tung. And his firmness in keeping holy the Lord's Day communicated itself to those whom he influenced. One poor man earned a precarious living by preparing charcoal for the Fuh-Chow market, at which he worked every day all the year round. When he became a Christian he found he could not do enough in six days to support himself for a week, and to meet the difficulty, he sat up late at night making baskets to hold the charcoal, thus adding the necessary trifle to his means of subsistence.

In 1873, Mr. Mahood wrote: "The Christian carpenter who was instrumental in the hand of God in introducing Christianity into this place is still as zealous as ever in spreading the glad tidings of salvation to other places, and in warning the people to flee from the wrath to come." And a few months later, "The congregation at Ang-Long has increased from thirty to sixty, and Buddhism has almost ceased to exist in the village." One of the converts was no other than the instigator of the riot during the Shan-sin-fan disturbance three years before, a leading man in the place, who had hounded on the people to pull down the chapel and had threatened Mr. Mahood's life. This year, 1874, the arrows of the great King were sharp in the heart of His enemy, and the bitter opponent humbled himself at the feet of Jesus, and became a most zealous Christian. "When," writes Mr. Mahood, "I heard that man blaspheming against God and threatening our lives, I could not have believed that within three years I should have the great privilege of baptizing him and his child."

Mr. Hutchinson, while at Ku-Cheng, met Ngoi Cheng-Tung whom he describes as "a wiry, active, earnest little man," and

who hastened round the country to tell the scattered Christian families that the missionary and his friend had arrived at the city. In the Report for 1875, the old carpenter was referred to as "just as active as ever," and as having travelled that year to the most distant parts of the province to tell the people of redeeming love. "He was received very kindly, and when his money was spent they offered him food to supply his wants."

His brother Ung-Kung is dead. In 1874, on the occasion of Mr. Mahood's last visit before starting on the voyage he was not to live to complete, this devoted Chinese brother, with tears rolling down his cheeks, said, "Sing-sang I am afraid I shall never see you again, as I feel my own strength failing; but thanks be to God, we have a glorious hope of immortality, for when this earthly house is dissolved, we have a building of God eternal in the heavens." The young missionary, however, was called away before the aged convert, who survived him four years, exemplary to the last in consistency and zeal. Ung-Kung made over some property to Mr. Wolfe to provide a cemetery for the Christians, and on his death bequeathed half he possessed to the Ku-Cheng Church, the other half going to his brother Ngoi. The latter's face, says Mr. Lloyd, "was full of joy when he reached Fuh-Chow to tell us that Ung-Kung had 'gone home.'"

Of the death of another Ang-Iong convert, in 1875, an interesting account was given :—

One of our most earnest Christians at Ang-Iong was called this year to his final rest. This young man, about four years ago, by the Holy Spirit's influence was led, after a hard struggle with conscience, to renounce the idolatrous worship of his forefathers, and having, by a godly life, given evidence of real repentance and faith in Christ Jesus, he was baptized the following year.

From that time he became most anxious to lead his friends and neighbours to the same Fountain in which he had been cleansed from his sins.



Whenever he had an opportunity, whether walking by the wayside or labouring in the fields, he bore testimony to the truth of God's Word, and urged others to repent and look to Christ for salvation. Having had but a poor, miserable knowledge of reading, I invited him to our boarding-school at Fuh-Chow, and before long he was able to read the New Testament, and some of the books in the Old Testament. Afterwards he returned to his home, and, having acquired a better knowledge of the Bible, he visited many of the neighbouring villages, and exhorted the people to cast away their idols, and to look unto God only for the salvation of their souls.

Not long after this he had a severe attack of illness, which left him feeble and emaciated; but even in his weakness he tried to visit the nearest villages, so that he might speak for Christ. Sometimes the heathen people would say to him, "You worship the God of heaven, but why does He permit you to be sick and feeble?" To this he would answer: "God is holy and just; it is on account of sin that sickness and death have come into the world; but in love God takes His people from this wearisome world to live with Him in glory." The taunts and temptations of the wicked one were unable to draw him from his Saviour; and a short time before his death he told me that he never felt so happy in his life as he did then with the expectation of living with the redeemed in glory. In speaking to me he said: "I feel assured that my sins are washed away by Christ's most precious blood; and now that Jesus is about to call me to a happier land, I am satisfied that His will should be done;" and when his last moments came, clinging to Christ with strong faith, he passed away in peace.

Year by year, most encouraging accounts have been given of Ang-Iong. In 1876 Mr. Wolfe wrote, "There are now 200 under instruction." Two men were baptized that year who, like the convert mentioned above, were leaders in the attack on Mr. Mahood at the time of the Shan-sin-fan riots. On the occasion of their baptism, one of them said, "I was blind, and the child of the devil, when I wanted to kill Mr. Mahood; but God has had compassion on me and opened my eyes, because I did it ignorantly." This man was brought to Christ by the dying words of his son, who was one of Mr. Mahood's converts. In 1878 Mr. Lloyd wrote, "There is scarcely a

village near Ang-Iong in which some few Christians are not to be found, and it very pleasant to see them coming in to the services on a Sunday morning, after a tiring walk up the mountain side." Two years later he wrote, "In Ang-Iong itself there is now only one family entirely heathen, and the church is quite filled with worshippers. We had quite a grand reception when the Bishop visited the village in March, and I shall never forget the sight presented by the long procession of Christians along the mountain path."

The last Report is less favourable. Like Ku-Cheng, Ang-Iong and some of the neighbouring villages have been giving signs of coldness and indifference.

Many of the out-stations in this district have yielded fruit to the labours of the evangelists. The one first mentioned, ten years ago, was PUANG-LANG. This place is remarkable for a widow—a woman of influence and better education than most of her sex in China—who embraced the faith of Christ in 1869. During the Shan-sin-fan disturbances she was exposed to great annoyances. At one time a mob surrounded her house and threatened to destroy her property if she did not renounce Christianity. She took the Bible in her hand, and standing at the door, said, "This book teaches us the religion which foreigners believe; that same religion I believe. No one who believes this religion can possibly be guilty of the acts of which Christians are now accused, and sooner than give up the religion of Christ I would cheerfully permit the officers to behead me." She was not further molested; but two years afterwards she fell ill and died. Most remarkable is the account of her end:—

For two days she lay speechless. Afterwards she recovered, to the great joy of all her friends, and in a few days was able to visit the neighbouring villages. She then began most earnestly to exhort the people to renounce heathenism and to embrace Christ as their only Saviour.

Crowds of people flocked to hear her, and many wept as she exhorted them to repent and flee from the wrath to come. For a month after her recovery she went from village to village, exhorting the people to cast away their idols, and to look unto Jesus as their only hope. After this her strength began to fail, but still she persevered in proclaiming Christ unto the people; and at last, full of joy and hope, without a sigh or pain, she fell asleep in Jesus. Her triumphant death has been the means of strengthening many of the feebler Christians in the faith of Christ.

But "being dead," she "yet spake." "Before she died," Mr. Mahood writes in the following year, "her son and grand-child were hardened idolaters. She prayed fervently for their conversion, but before the answer was given she had gone to her heavenly home. Since her death both have been led to embrace Christianity, and are now rejoicing in Christ."

Puang-Lang was not mentioned again till this year, when Mr. Lloyd alludes to it as a new station, three miles from Ang-Long, where there are a number of inquirers, and also several Christians, who formerly worshipped at Ang-Long.

SANG-PO-CHAI should be remembered as the scene of Ung-Kung's devoted labours after he became a catechist. The last returns give thirty-seven adherents at this village.

PA-LAU is the place where Mr. Wolfe was invited some years ago to perform "the interesting but novel ceremony of expelling the devil." A procession was formed, idols, incense-pots, sticks, &c., were collected and smashed upon a rock, and the fragments were thrown into a river close by, the waters of which speedily bore them away amid the apparent exultation of the villagers.

TONG-LIANG has not yielded much fruit, but there is a touching story connected with it, told by Mr. Wolfe in his Report for 1877 :—

The head man of Tong Liang became a believer in Christ some two years ago. His eldest son also believed and manifested great interest in the spread of the truth in his immediate neighbourhood. The father, as



soon as he was converted, determined to build a church in his village, which he did principally at his own expense. It was finished about the beginning of May last, and we were invited by our dear friend to come and formally open the church for Divine service. This we did on Sunday the 13th May. It is a very pretty little church, and on the occasion it was appropriately decorated. There was a very nice congregation, and, after the second Lesson, I baptized two adults and two children, the latter being the youngest son and grandson of our friend. Mr. Lloyd and myself were filled with joy at what we had been privileged to see and take part in, and left the village greatly encouraged with reference to the progress of the Lord's work in this place.

On the last day of our Annual Conference, held in October, he was attacked with cholera, and, notwithstanding all our efforts to save him, died the following afternoon (Sunday). I rejoice to say that he died full of peace and faith. A few minutes before his death, he asked his son and those around him to engage in prayer. They all knelt down. He lifted himself up as if to join in the prayer, but after a few seconds he lay down with a sigh, saying, "I am too weak," and his blessed spirit passed away during prayer to be for ever with the Saviour. His eldest son was with him the whole time. His death was a great sorrow to us all, and filled us with anxiety on account of his wife and younger son, who had violently opposed the erection of the church, and all the other plans in favour of Christianity which the father and his eldest son inaugurated. Now that her husband was about to be taken home dead to her from Fuh-Chow, we expected that both the wife and her younger son would take some violent measures against Christianity and against the eldest son, and probably demolish the little village church, standing within their compound, and greatly hinder the interesting work going on in the neighbourhood. The Conference earnestly prayed on Sunday evening for the widow and her younger son. In public and in private they were constantly prayed for, and God was asked to turn this apparent calamity into a great blessing to His own cause in Tong Liang, and to the family of our deceased brother. On the following Thursday morning, accompanied by several of the Christians, the funeral procession commenced its mournful journey to the distant village of Tong Liang, among the wild and romantic mountains of Ku-Cheng. The poor woman was overwhelmed with grief on receiving her husband's corpse. But our prayers respecting her and her younger son have been signally answered. She never uttered a word of reproach, except against herself, for not

having attended to her husband's exhortations to her to become a Christian while he was alive. "He is now gone to heaven," she said; "I must strive to go there too." Her younger son is also wonderfully subdued, and both are earnestly striving to become Christians. The poor widow especially shows great anxiety, and exhorts all who are within her influence to become Christians and prepare for heaven.

CHO-PANG is a comparatively new name. It was the birth-place of the late Rev. Su Chong-Ing, but it is only since his death that it has appeared in the Reports. His widow now lives there, and her husband's prayers for his native village are being answered. Mr. Lloyd writes:—

I mentioned last year that some interest had sprung up in this village. I am thankful to say that this year still more have joined us, there being now about forty Christians. Eleven persons have been baptized at Chô-Pang during 1880, one of them a literary man from a village near, who, together with his two sons, has been brought to Christ by means of a very earnest Christian of the same village, who has been baptized some years. Several of them were also relatives of the late Rev. Mr. Su. May it not be that God is now answering the many prayers which His faithful servant doubtless offered up for this his native village? The catechist here is one of our best men, and will, I hope, one day be ordained; he is a widower; his wife's death, Sien, from Singapore, I mentioned last year. It was very pleasing to find how well the candidates for baptism had been prepared. Mrs. Su, the widow of our late pastor, lives here, a small pension having been granted her by the Mission, and she makes herself useful in teaching a few women who come to the chapel.

The thirteen stations in the Ang-Iong district are credited in the last returns with 192 baptized Christians and 74 catechumens, 137 being communicants. Many of these were brought to the knowledge of the truth by the carpenter and the tailor. If the story of Lo-Nguong, A-chia, Ning-Taik, and the eastern districts generally, is one of faithful and patient labour on the part of the regular Native agents of the Mission, the story of these western districts is peculiarly an illustration

of the spontaneous efforts of voluntary workers. Assuredly the labourer is worthy of his hire ; and yet, when we look at the Ku-Cheng *hten*, which, though at first unfruitful, afterwards became the most advanced and hopeful field in the whole Mission, we cannot but reflect what the Church of Christ all over the world might do if only its true members would throw themselves, one and all, and each in his own sphere, into the Lord's work. Especially if, as Andrew first found his own brother Simon, and as Ngoi Cheng-Tung first found his half-brother Ung-Kung, preaching and teaching, as well as charity, *began at home*.

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When brothers part for manhood's race,  
 What gift may most endearing prove  
 To keep fond memory in her place,  
 And certify a brother's love ?

\* \* \* \* \*

Who art thou, that would'st grave thy name  
 Thus deeply in a brother's heart ?  
 Look on this saint, and learn to frame  
 Thy love-charm with true Christian art.

First seek thy Saviour out, and dwell  
 Beneath the shadow of His roof,  
 Till thou have scann'd His features well,  
 And known Him for the Christ by proof.

Then potent with the spell of heaven,  
 Go, and thine erring brother gain,  
 Entice him home to be forgiven,  
 Till he, too, see his Saviour plain.

Or, if before thee in the race,  
 Urge him with thine advancing tread,  
 Till, like twin stars, with even pace,  
 Each lucid course be duly sped.

*Keble, " Christian Year " (St. Andrew's Day).*





## CHAPTER XVI.

### SANG-IONG AND PING-NANG.

He did not many mighty works there, because of their unbelief.—*St. Matt.* xiii. 58.

Thou shalt speak My words unto them, whether they will hear, or whether they will forbear.—*Ezek.* ii. 7.

Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land.—*Ps.* xxxvii. 34.

God doth not bid thee wait  
To disappoint at last;  
A golden promise fair and great,  
In precept mould is cast.  
Thine eyes shall surely see—  
No distant hope or dim—  
The Lord thy God arise for thee;  
Wait patiently for Him.

*F. R. Havergal.*



IN this chapter we survey one or two less fruitful fields.

SANG-IONG is a walled city of 10,000 inhabitants, lying midway between the two oldest and most flourishing districts. It is forty miles travelling distance due east from Ku-Cheng, and forty miles west from either Lo-Nguong or Ning-Taik, the routes from these two cities to Ku-Cheng converging here. It lies in an upland hollow, nearly on the top of the watershed which divides the

streams that flow in a south-easterly direction down the Lo-Nguong, Tang-Iong, and Lieng-Kong valleys direct into the Chinese Sea, from those which feed the upper waters of the Min.

Sang-Iong is a thriving place, and the centre of a fruitful tea district. It was taken up as a Mission station, "in answer," as Mr. Cribb observes, "to the call, Come over and help us, made by travellers from the place." In November, 1867, he visited the town, dressed in Chinese costume, in order to obtain a preaching-room and get the agreement for its letting settled, without attracting the notice of the people generally. This was successfully accomplished, and a catechist was located there. In the following February Mr. Cribb paid another visit to the place. This time his coming was announced by the catechist, and an extraordinary reception awaited him :—

Long ere I reached the town gate I observed the boys running from the fields to the town as if to communicate the news of my arrival, though they were much too far off to identify me, especially being in native dress, and on reaching the spot I found that such was the case. The colour of my chair-cover being blue had, it appears, betrayed me. Most of the chairs which you hire along the road are covered only with a sheet of varnished paper uncoloured. They therefore guessed that the blue chair must have come from Fuh-Chow, and that it contained the expected visitor; and great was their delight when they found that they had conjectured rightly. On approaching the street in which the chapel is situate we found an immense crowd assembled to get a glimpse of me as I entered. The chapel, too, was full to such an extent that we could scarcely find room upon which to place my baskets of provisions, clothing, &c. Being fatigued and hungry, I allowed the people to gaze at me but for a few minutes, and then requested them to disperse for a short time, promising that when I was refreshed a little I would come out and talk to them. Many said my request was only reasonable, having just come off a journey, and accordingly withdrew, but many more who had not seen me came rushing to the spot, and would not be persuaded to depart.

They stood outside hammering at the door and shutters, requesting to be admitted, till at last, fearing that in their eagerness to see me they might damage the house, I hastily finished my dinner, and, accompanied by the catechist, went out to them, requesting them to come with us to the theatre, the chapel being much too small to accommodate so many. I need scarcely say a general rush was made towards the spot, many screaming to their neighbours as they passed to hasten thither. On entering the building the excitement of the people was intense. The boys, with a noise almost deafening, danced around me in a frantic state.

At first, of course, I had to answer innumerable questions relative to my "distinguished country," my "exalted surname," and my "honourable age," and also to reply to some covetous persons who asked whether it is true that foreigners having green eyes (as they called mine) could see several feet through the earth and could discover the "precious things" buried in the hills. After these preliminaries, I explained to them the object of my visit. I told them that I had come to point them to a treasure more precious than thousands of gold and silver, and that for this purpose we had rented a house, and placed a native in charge of it who would be glad to explain to all who would listen the doctrines of our Saviour Jesus. I then gave an epitome of the leading doctrines of the Gospel, and exhorted them to go daily to the catechist to inquire more fully into these matters. When I had concluded, a few more questions were asked, chiefly relating to what I had been saying, such as "Can we see God?" "Is He visible in England?" "How are we certified of His existence?"

I was much pleased with the general appearance of the Sang-Long people; they seem more candid and straightforward than the majority of their fellow-countrymen in these parts, among whom they have a high character for equity. It is stated that they never go to law before the mandarins, but that in the event of a dispute arising among themselves they refer it to the elders of the town, who decide the matter as common sense dictates.

Notwithstanding this hopeful beginning, Sang-Long was for a long time a comparatively barren field, and a good deal of opposition was displayed to the catechist's work. At one time stones were thrown at the windows and on to the roof day by day; and on the catechist complaining to the magistrate and pointing out the chief offender, the latter not only denied





A PUBLIC APOLOGY AT SANG-TONG.

the charge but took the earliest opportunity of disproving his own denial by breaking into the chapel, destroying the seats, and damaging the walls. Mr. Cribb, on his next visit to Sang-Iong, appealed to the elders; and they illustrated the reputation of the town for equity (alluded to above) by requiring the offender to repair the damage and also make a public apology. The manner in which such an apology is offered in that part of China is very curious :—

A piece of red cloth, about twenty feet long, is presented to the injured party, together with two large candles, and a couple of strings of crackers. The cloth is hung in a conspicuous place, and the candles lighted and placed on a table near the front of the house, and then the crackers are ignited and held by some one in front of the street-door, the noise of the continuous explosion of which attracts the notice of the neighbours, and informs them that the difficulty, of whatever nature it may have been, has been satisfactorily settled, and that peace and harmony have been restored between the parties concerned.

A few converts came in one by one, enough at all events to suffer persecution during the Shan-sin-fan riots in 1871, when the chapel was torn down and the catechist had to fly for his life. One of the Christians on this occasion displayed remarkable courage. He was attacked by an infuriated mob, who threatened to murder him if he did not drink a mixture which they gave him for a test to see whether he had poisoned the wells. When they presented the cup to him he refused it and said, "If you wish to kill me you can do so, for I am quite at your mercy; but as I have been guilty of no crime, I shall not drink this cup. I believe in Christ, who is the Saviour of sinners, and I would rather suffer death from your hands than give up that faith." He was robbed of his clothes, and had to endure great annoyances. But all testified to his unwavering faith in Christ.

A touching account is given by Mr. Wolfe of the death, in

1873, of the wife of the excellent Native brother, Cheng Seng, to whose earnest labours, under God, the fruits gathered in at Sang-Iong were mainly due:—

Her husband and herself and their two children were baptized by myself at Lo-Nguong. She selected as her baptismal name Sing-ai, *i.e.*, "Loving Heart." Very soon after this she was taken ill, and continued very sick and weak for a long time. She suffered a great deal, and her heathen father and mother and brothers tried to induce her to give up Christianity, and return to the idols. They represented her sickness as a punishment from the gods for her apostasy. But the more they tried to persuade her to give up Christ the more she seemed to cling to Him, and her faith gained fresh strength every day. At length her relations denounced her, and would not come to see her. This was a sore trial to her. She said she wished them to come in the hopes of bringing them to Jesus. She implored her father and mother to come and see her. They did so, and she most earnestly implored them to give up their opposition and come to Christ for salvation. The parents' hearts melted, and gave up all opposition to her, but they could not be induced to become Christians themselves. Her time now drew near. She called her husband and told him that she was convinced she was near the end. The husband wept bitterly. She said, "Don't cry, but bless God that I am so happy." She then exhorted her father and mother to believe in Jesus. She asked her husband to bring some of the Christians to see her. They came to her bedside and asked what she wanted. She replied, "I only wish to say that I am going, and want to ask you never, never give up the Lord Jesus Christ. He has made me very happy. I want you to press Him to your heart and never give Him up." After this she became speechless, and when the Christians came to see her, she would clasp her hands and point upwards. Next day it pleased God to give her the use of speech again. She called her husband, and said to him, "I am very happy; I now can see my precious Saviour, and I long to be with Him. I expect to be with Him this very day." She then asked her husband to go and tell the catechist and his wife how happy she felt, and to thank them for all their kindness to her. A few minutes before her death, which took place that very afternoon, as she anticipated, she called for her two children. Their father brought them to her bedside. She said a few kind, affectionate words to her little ones, and blessed them in the name of the Lord. She tried to encourage her



weeping husband with loving words, and then asked him to kneel down and pray with her. He did so, and while the words of prayer were poured forth, and no doubt winged to heaven, her blessed spirit departed to be for ever with the Lord.

"Amen, so let it be ;  
Life from the dead is in that word :  
'Tis Immortality."

Although there have been but few converts at this station, they have not forgotten to pass on the good news of salvation which they have received themselves to the mountain villages around. One of these, SA-IONG, principally illustrates the bitter disappointments which, in the mysterious providence of God, are sometimes permitted to remind us of our own helplessness, and of the instability of human nature. Up to the end of 1878, eight persons had been baptized. Of these five had been expelled (mostly for breaking the seventh commandment), one had died, and two remained. And these two, in the following year, Mr. Lloyd had to suspend, for entire neglect of even the outward observances of religion. "This place," he says, "is, I hope, without a parallel in the history of the Mission."

Sang-Iong and its five village out-stations have now forty-three baptized members and thirty-three catechumens.

Some seventy miles north of Ku-Cheng is the *lien* city of PING-NANG, the most northerly town in the prefecture of Fuh-Chow. It was visited by Mr. Cribb in November, 1866, and great interest was excited by his preaching. No one, however, could be spared to be located there until two years later, when the catechist, Su Chong-Ing (afterwards Rev. Su), was sent, and a house rented as a chapel. As usual in the larger cities, the anger of the leading inhabitants was aroused. It was conveniently discovered that the landlord had a flaw in his title-deeds ; and he was seized and sentenced to receive

one hundred strokes with the bamboo. Thus even heathen have suffered in the cause of the Saviour they knew not. The magistrates then sent for the catechist, and with great politeness assured him that they recognised the beneficent character of Christianity, but that, as the gentry of Ping-Nang had just subscribed a large sum of money to establish an asylum for destitute children, they needed no impulse from without in the direction of deeds of charity. They therefore kindly advised him to go to some other place where his excellent teaching might be more obviously required. The catechist had to quit the city; but whether the asylum was ever built is as doubtful as whether the flaw in the title-deeds would have been noticed had the house been let to any but a foreigner.

The place, however, was too important as a station to be quietly surrendered, and another effort was made a few years after for its occupation. Operations were begun, and so crowned with success that, up to 1879, five chapels had been opened in the district, all of which were being vigorously worked by the Native agents. No baptisms have yet been reported, and the last returns only give seven catechumens for the Ping-Nang district. One reason for this lack of success may possibly be the presence of a Roman Catholic Mission. The fact of its existence seems to be familiar to even the street boys. They adopted a very curious way of finding out whether Mr. Lloyd belonged to it:—

I noticed them running on before us and making the sign of the cross upon the stones with a piece of charcoal. I asked Mr. Ting what it meant. He told me that the Romanists are unwilling to walk over a cross. They make a circuit round it, and, as we walked straight on, the people knew that we were different from them.

Ping-Nang may know the sign of the cross, but it has yet to learn the doctrine of the cross; it has yet to find "peace

by the blood of the cross"; it has yet to take up its cross and follow Him who died the death of the cross. Shall this thing be, by-and-by?

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We must leave it for a while,  
The seed that we have sown;  
The spring-tide will not smile  
Until wintry months have flown.  
The land is not asleep  
'Neath the mantle of her snows;  
And roots are striking deep  
While the storm of winter blows.  
When April comes to earth,  
Clouds and sunshine in her sky,  
The seedling will spring forth;  
We shall see it by-and-by.  
*Author of "Copsley Annals."*





## CHAPTER XVII.

### THE REMOTER GREAT CITIES : IONG-PING-FU—KIONG-NING-FU—HOK-NING-FU.

And Elijah said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.—1 *Kings* xviii. 43.

So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. . . . And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.—*Josh.* vi. 11, 14, 15, 16.

“Forward let the people go,”  
Israel's God will have it so;  
Though the path be through the sea,  
Israel, what is that to thee?

Deep and wide the sea appears,  
Israel wonders, Israel fears;  
Yet the word is “Forward” still—  
Israel, 'tis thy Master's will.

Yea, thy God shall yet be known  
Far and wide as God alone,  
Every obstacle shall fall,  
For thy Lord is “Lord of all.”



E have seen that while the Gospel has won its way from village to village in several parts of Fuh-Kien, the larger towns have generally proved indifferent or hostile. Still a foot-hold in them has been maintained, and they have been centres of mis-

sionary operations in their respective districts, although contributing but small quotas themselves to the numbers of the Church. Hitherto, however, we have only visited the cities of the *hien* or second class, such as Lieng-Kong, Lo-Nguong, Ning-Taik. Still less encouraging have been the results of efforts to evangelise the yet larger cities of the *fu*, or first rank, such as Iong-Ping-Fu, Kiong-Ning-Fu, and Hok-Ning-Fu, which are, like Fuh-Chow-Fu, capitals of *prefectures*, although not also, like it, capitals of *provinces*.

Not that the attempt to plant the standard of the cross in these important places has not been vigorously and persistently made. From the first, the missionaries sought an entrance for the message of salvation to the teeming populations within their walls. Two years before the occupation of Lieng-Kong, which was the first of the out-stations, Mr. Wolfe had penetrated to both Iong-Ping and Kiong-Ning ; and Hok-Ning was also visited at an early period. At the latter city there is now a small native Christian community, but at the two former there are actually no missions at all, the catechists having been barbarously treated and ignominiously expelled. Yet let us not forget that this is only a repetition of what St. Paul had to undergo at Philippi and Thessalonica—the very places to which the happiest of his letters were afterwards addressed.

IONG-PING, as it is called in the dialect of Fuh-Kien, or YEN-PIN, as it is in the Mandarin or Court dialect, is situated some 150 miles west of Fuh-Chow, at the confluence of two rivers which together form the Min. It is, as we have said, the capital of a prefecture or department, in which are included seven *hien* districts. It is said to have been built 900 years ago, and to have been a place of importance ever since. It has suffered much from the usual scourges

of an Asiatic city, fire and the sword, by both of which thousands have perished again and again. Two hundred years ago the river overflowed, and destroyed the wall, which was rebuilt so strongly that it has ever since stood firm against the most sweeping floods. On his first visit to Iong-Ping, in 1863, Mr. Wolfe wrote:—

Iong-Ping-Fu is celebrated for its literary men and sages; and the Government maintains five or six schools for the education of the poorer classes. Its hagiographa rival in the number of their saints and hermits those of the Roman Catholic Church, and their supposed miracles are not behind in absurdity and folly those which are retailed in "Butler's Lives of the Saints." Liu-kung, for example, brought rain by his prayers; he was rewarded for his powers with immortality, and is now worshipped by his fellow-citizens. Poe-tau-no retired into a mountain, lived as a hermit, wore iron shoes for the mortification of his body. He miraculously brought two chings of rice daily out of a stone about ten pounds weight, which was placed at the mouth of his cell. He was able to increase it to four chings whenever visitors came to see him. When he was made a god he left this wonderful stone behind; but the cupidity of the people broke it in order to get all the rice at once. To their great disappointment, they did not find a grain. There could be hundreds of cases related of saints who belonged to this city who are supposed to have wrought wonders in their day, and who are worshipped at the present time by a credulous and superstitious people.

It was in March, 1868, that the first attempt was made to occupy Iong-Ping permanently, there being then a catechist named Ngoi-Hiong-Ing, who, being better educated than his brethren, could speak the Court dialect, which is in common use in these large cities. With much difficulty a house was obtained for use as a preaching chapel and for the catechists' residence; but the *literati* resorted to every kind of artifice short of open assault to stop the work; and at length they succeeded, though only by an accidental circumstance. One of the great fires which have on so many



occasions ravaged Iong-Ping broke out, destroyed over a hundred houses, and among others that rented by the missionaries, the catechist only just escaping with his life; and then, when search was made for new quarters, no one could be found bold enough to let to the foreigner.

Other attempts were made from time to time, but some years elapsed before another chapel was secured. The same catechist then again went to work, but was only permitted to labour for a short time. In 1875, the house was pulled down under the auspices of the *literati*. In the meanwhile, however, God's promise that His Word shall not return unto Him void had been fulfilled in *one* conversion. A man heard the Gospel preached, and went away, like others, giving no sign of being impressed. But having to go down to Fuh-Chow in the way of trade, he called on Mr. Mahood. His ideas of Christianity, gathered from a single address, were naturally very vague, but Mr. Mahood, "showed to him the way of God more perfectly," and gave him a Chinese Bible. The reading of God's Word written finished the work begun by God's Word spoken. He renounced idolatry, avowed himself a Christian, and persuaded another family in a village sixteen miles from Iong-Ping to embrace the new faith likewise. He has since joined the American Episcopal Methodists.

Up to this time the chapel has not been rebuilt, nor can any satisfaction be obtained from the Chinese authorities. And not only so, but the mandarins have expelled the catechist and the few inquirers who had gathered round him, and have posted placards on the walls and gates, prohibiting any one professing the foreign religion from entering the city on pain of death. This persecution is different from that in 1868. Then the people attacked the premises, and were quieted by the authorities. Now it is the magistrates who use their

power against Christianity, although many of the people rather sympathise with its cause than otherwise.

Two places in this district are, however, occupied by catechists, KANG-PWO and NANG-SANG. On Mr. Wolfe's first visit to the latter place, in 1874, a notable incident occurred. Great opposition was manifested, and no reasoning would quiet the crowd. Two or three men from Fuh-Chow (not Christians) chanced to be present; and, stepping forward, they proceeded to address the people, telling them that they knew the "Sing-sang" well, that he was a very respectable man, and that his doctrines were well known at the capital, and publicly preached in large buildings there. And this was not the only service they rendered. A meeting was held in the ancestral hall to organise an opposition to the foreigners being allowed to hire a house in the town and leave a resident catechist there. The Fuh-Chow men attended the meeting, and so convincingly vindicated the motives of the missionaries that the tide of public opinion was reversed, and a resolution was passed that, the doctrine being good, residence be permitted. Meeting Mr. Wolfe next morning as he was leaving the town, these heathen allies remarked to him, "How stupid and ignorant these Nang-Sang men must be not to have heard of Christianity before, and when they did hear it, to put it away so unreasonably." Of such men we should be tempted to say that they were "not far from the kingdom of God," did we not know by sad experience even in Christian lands what a gulf may separate mere patronage of the Gospel from a personal acceptance of its claims. There are now more than thirty adherents at Nang-Sang. The catechist there, Ngoi-Hiong-Ing, the same who was at Iong-Ping, died in October, 1880, after many years' patient service under the Mission. He had formerly been a soldier, and certainly he endured hardness as a soldier of Jesus Christ.

KIONG-NING, or KIEN-NONG, 260 miles north-west of Fuh-Chow, is a still larger and more important city than Iong-Ping. It is, in fact, the second city of the whole province north of the Min. It is the great inland emporium of trade. From Kiong-Ning comes the great bulk of the produce—tea, timber, resin—that is brought down by river to Fuh-Chow, and is either there absorbed or thence exported. Paper, also, is manufactured on a large scale in the Kiong-Ning district, and distributed over the empire. The city is romantically situated in a fertile valley among the mountains, at the confluence of several streams, which unite to form one of the principal feeders of the Min; and the population is a thriving and busy one in an unusual degree.

Mr. Wolfe visited Kiong-Ning on the same long journey in 1863 to which we have before referred. He was well received and attentively listened to, and distributed many Scriptures and tracts; but his full account of the visit never reached this country.

In 1867 Mr. Wolfe and Mr. Cribb wrote a most earnest appeal to the Church at home to send men out specially to take up their residence at Kiong-Ning; but the staff has never been sufficiently reinforced to admit of this, and although the eyes of our brethren have often turned wistfully to the great pagan city that seemed to call so loudly for Christian effort, it was not until 1875 that a mission could be planted there, and there was no Englishman to send. The experienced catechist Ling Sieng-Sing (afterwards ordained), and four assistants, were set apart for this purpose. For eleven months they laboured, and had already gathered a little congregation of inquirers, when, at the end of February, 1876, the storm of persecution burst upon them. We give the narrative of their sufferings in Mr. Wolfe's words:—

At Kiong-Ning we have been getting on well for nearly eleven months,



and a small congregation has been gathered in that desperate place, but last week a terrible persecution broke like a thunder-clap upon our dear people there, and nearly deprived us of one of our most useful workers, one of the candidates for holy orders. Our chapel was pulled down to the ground. The catechist and four of the Christians were stripped naked, hung up to a tree, and then in this position severally flogged, the enemy calling out to them, "Call now upon your Jesus and see if He will come to save you." They then attempted to suffocate the poor Christians as they were hanging with the fumes of a sort of incense; and lastly they brought a sort of vile mixture of vinegar and the refuse of human hair, &c., from the barber's shop, and with a knife opened the teeth of the Christians, and stuffed the vile mixture down the throat. They took them down from the tree nearly dead, and by a rope tied round their necks led them through the principal streets naked, as a spectacle of shame for the populace, and then thrust them out of the city gates. The officers now took pity upon them, gave them clothes, and sent them in a boat to Fuh-Chow, 300 miles down.

A most touching account of Ling Sieng-Sing's trials at Kiong-Ning was written down by his wife Chitnio in English, which she had learned when a girl at Miss Cooke's school at Singapore. We print it exactly as she wrote it :—

*Chitnio's Narrative of her husband's trials.*

Sieng Sing went to a place named Kiong-Ning Fu, 200 miles far from Foochow. There was not one Christian man in that place, all quite dark till Sieng Sing went, there was a little light. Sieng Sing could not speak that language at first, it is a little different from what he can speak, so he was very sad and always praying for the Holy Spirit to help him, his prayer was answered and he could speak that language. He preached in his house, a small chapel, there were many heathen heard him, and several believed in the one true God and Jesus Christ whom He has sent. The chief men of the place were quite angry, they were afraid that many would become Christians, and that the English would go and take that place and govern it, so they shut their houses, for many days not open, they said the English sent these catechists there.

Sieng Sing went to Kiong-Ning Fu in the 5th month, and in the 7th month he was very sorrowful, he did not know what was the matter, he felt as if the Holy Spirit was saying to him that something would happen

to him, he could not sleep, so he read his Bible, he was quite alone in the chapel, but there was a heathen man who took care of the chapel, Sieng Sing used to teach him to read the Bible. Sieng Sing was reading and praying day and night. One night as he was reading there sprang up a light quite bright in the room, everything was quite white, his hands and feet and body were all shaking, and in about half an hour it was all gone, so he prayed, he was not a bit afraid, God taught him to remember lots of verses in the Bible to comfort him.

In the 11th month there were four students came to help Sieng Sing at Kiong-Ning Fu, and in the 12th month the persecution came. The chief men hired other people to do it. It began in this way, they sent some children to throw dirt very nasty on Sieng Sing's bed, they wanted to try him to beat these children so that they may find fault with him, but he did not do or say anything, he was reading his Bible, lots of men came and caught Sieng Sing with the students, two of the students were not there, they had gone to Foochow for their wages, so they caught Sieng Sing, his nephew and two students, took their jackets off, and brought them to a tree, and hanged them with their tails tied up to the tree and their feet lifted up from the earth. Sieng Sing's nephew was quite afraid, so he said to him, "To-day you must have great faith." Sieng Sing says he did not feel a bit pain when they beaten him, he was able to sing and praise God. In about two hours they brought down these catechists from the tree, and gave them vinegar mixed with hair. They said this would kill them, but they did not swallow it. They beat these men, and said, "Now what can your God do?" Sieng Sing said, "I quite pity you all, because you do not know the way of salvation." They said, "You are in great trouble to-day, because you wish to work for the English, and be their soldiers." Sieng Sing said, "I am not working for the English, I am working for my Saviour, whom you do not know; that is the reason I am teaching you now." Some of them had knives, and said they wished to kill Sieng Sing. So he said within himself, "If they kill me, I am willing to die for my Saviour, and I shall be at home with Him." So the wicked men brought these good men into the streets, tied their tails together, and made them walk about to let all the people see them to frighten them, so that they dare not believe the Gospel. The heathen man who take care of the chapel went and told the Chinese judge. When he came the men all ran away. Then the judge brought Sieng Sing and the students to his house, and was very kind to them, gave them some food and money to buy clothes, and



let one of his men go with them to Foochow. The wicked men also pulled down the chapel.

Sieng Sing was converted about six years ago through the preaching of a catechist.

In the first edition of this book the words were used of Kiong-Ning-Fu, "When and how Kiong-Ning will again be invaded in the name of the Lord we cannot now say." About a year after the book was published, the next invasion took place. Mr. Lloyd and the Rev. Ting Sing-Ki made the long journey—eight days up the rivers in a boat—to Wang-Wa, a town twelve miles short of the city. Communications had passed with a man in Kiong-Ning, who was willing to sell a house, and Mr. Lloyd now came to complete the purchase. His journal, it will be seen, alludes to the words of the first edition just referred to:—

*April 19, 1878.*—It was considered best for us to remain at Nang Wa, twelve miles from the city, while the Rev. Ting proceeded there, and got the deeds, &c., ready. This he did, and the next day, April 20, returned to Nang Wa, accompanied by the owner of the house, to whom I weighed out some 900 oz. of silver, and received the deeds of transfer. I read in *The Story of the Fuh-Kien Mission* these words respecting Kiong-Ning Fu, "When and how this city will again be invaded in the name of the Lord we cannot now say." Let me reply, that if all goes on well, in July, 1878, we shall again enter its walls, let us hope this time without molestation. I am sorry to say that since I have returned to Foochow we have received a copy of a placard, which has been pasted up by some unknown person at Kiong-Ning Fu, saying that we have purchased a house in the city to be used as a chapel, and that if the "Foreign Devils" come there they will drive them out. The only comment we can make is, that the Foreign Devils are not afraid.

*April 21, Easter Day.*—A very quiet Easter amongst the heathen. We, the catechist's wife, a young Christian from Ku Cheng, and myself, had a service this morning. Had plenty of visitors to-day, many of whom came from the adjoining province of Kiang Si. Of course I could not understand a word of their dialect, and I therefore got a Foochow man to tell them a little about the God whom we worship, and how He



saves men from sin. These truths were evidently quite new to them, and they seemed quite astonished to hear such, to them, strange doctrines.

*April 23.*—Left Nang Wa for Siong Chie, six miles nearer to Kiong-Ning. This station has been opened about twelve months, and is, I think, situated amongst the most beautiful scenery I ever saw. It is a very small place, containing about 100 families, and is surrounded by lofty mountains whose sides are covered with trees of all kinds, and presenting a mass of luxuriant foliage of every hue to the beholder. Our chapel is a very unpretending building, containing four rooms and a kitchen. We had a good number of people at our evening service, all of whom listened most attentively whilst the catechist (Ting Chũng Seng) spoke to them from the first few verses of the Fifth of St. Matthew. Our service lasted until ten o'clock, when our friends lit their torches and went to their homes, and we to our beds.

*April 24.*—This morning we (the catechist and I) ascended to one of the mountains near the village, from which we had a magnificent view of the surrounding country. We saw many villages dotted over the plain, some of them very large, in most of which the Gospel has been preached. After an earnest prayer that the inhabitants might soon be translated from the kingdom of Satan into that of God's dear Son, we descended the mountain side, feeling how much land remained to be possessed even in this province.

With regard to the work at Siong Chie, there is, I think, every reason for us to thank God and take courage. Two brothers here who were once much opposed to Christianity, have, since another brother's peaceful death, quite changed. I was much pleased with the earnestness of these two young men. They afford great help to the catechist, accompanying him to the surrounding villages to preach; and as they are tea farmers they have very little to do, except at certain seasons of the year. The eldest brother of this family still delays to join himself to the Church, although he comes to listen, and does not at all interfere with his brothers; it seems that he is still living in sin. The youngest boy, a bright intelligent lad of about sixteen, regularly attended the services until lately; his mother, however, now forbids his doing so, saying that she wants him to keep her company at home. The old lady told me that she was glad for her sons to be Christians, and that she would herself come to church if there were any women there. I might mention that the catechist is a single man, and, according to Chinese etiquette, women are debarred from coming to the services.

*April 25.*—Started this morning for Ku Cheng, a three days' journey, and called at Siong Po, a new station about seven miles from Siong Chie. This place has been occupied about six months, and as yet no fruit has appeared; there seemed to be no opposition manifested, and the catechist is allowed to preach without hindrance.

These extracts notice the only two places occupied in the Kiong-Ning district, SIONG-CHIE and SIONG-PO. For Nang-Wa had to be given up, the landlord being forbidden by the mandarins to continue to let his house to the Mission; at another town Tik-kau, the Christians were most barbarously beaten and turned out; and the renewed "invasion" of Kiong-Ning itself failed for the time. The same parties who had so shamefully treated Ling Sieng-Sing again attacked the house Mr. Lloyd had purchased, destroyed it, and expelled the catechist. More than that: the two men who, as joint-owners, had sold the house, were thrown into prison. One was released a year afterwards in a dying state, and then died; and the other was still languishing in his cell at the beginning of this year (1881), after an incarceration of two years and a half. His case is peculiarly sad, for he is suffering for Christianity without being a Christian, and therefore without the consolations of a Christian. His property has been confiscated, and his wife and children had to be fetched down to Fuh-Chow and lodged with a Native Bible-woman to save them from starvation.

So far the enemy has triumphed; and we must repeat the sentence as it stood in the first edition:—"When and how Kiong-Ning will again be invaded in the name of the Lord we cannot now say. That it will be so invaded, and that spoils shall be gathered there for the triumph of the Great King, we cannot doubt for a moment."

HOK-NING-FU, or in Court dialect FUH-NING, "the city of

blessedness and peace," is on the coast, north of Ning-Taik, which place, indeed, is in the Hok-Ning prefecture. This city was visited by Mr. Wolfe in 1866, and he wrote very hopefully of its promise as a mission station. Like other places, however, it had to wait for the development of Native agency. Its occupation, with that of Kiong-Ning-Fu, was one of the events of 1875. One of the four men ordained on Easter Day, 1876, the Rev. Tang Tang-Pieng, was appointed to this important station, and in the following year the first fruits of his labours, two men and two women, were baptized by Mr. Lloyd. One of the two men died shortly after. "He refused all connection with idolatry during his illness, received the ministrations of the Rev. Tang with gratitude, and died with the name of Jesus on his lips."

Mr. Lloyd's last Report of the work in this great city is interesting, particularly with reference to the opium difficulties :—

The large city of Hok-Ning-Fu has only yielded one convert during the year; but I am glad to say that there are several inquirers there, some of whom will, I hope, be baptized soon. I spent a very happy Sunday there on October 31st, 1880, when sixteen persons were present at the services, and eight of us partook of the Holy Communion. The terrible extent to which opium-smoking prevails in this city has been alluded to before, and I was assured that seventy per cent. of its inhabitants are addicted to that vice. I was quite pleased to notice the absence of the poppy as I approached the city, because in former years the fields have been red with it, and on inquiry I found that the mandarin had prohibited its cultivation; but, unfortunately, only that he might "squeeze" those who wished to cultivate it, all who were willing to pay him a certain sum having permission to grow as much as they like.

It is a rule of our Church from which we never deviate knowingly, not to baptize any one who smokes opium or eats it in any quantity, and in some cases it seems extremely difficult to know what is right. At Hok-Ning-Fu there are two men, one about fifty years of age and the other about sixty-five, who have been opium-smoking for many years. They



have attended our chapel regularly for more than three years, and during that time have given up smoking opium, but instead have swallowed a certain quantity each day, as they say it is impossible for them to do without it. They begged very hard to be baptized, but I was obliged to refuse them that rite, although I wondered whether I was acting rightly in so doing.

The people of Hok-Ning-Fu are very civil, and the Gospel is very faithfully preached by the catechist, both in the chapel and in the streets. I must not omit to mention that we have just decided to open a Bible and Tract Depôt in this important city; we have procured a shop in the main street, and hope to open it shortly.

The only out-station in this district is *Sicu-Nang*, a large village about sixty li south-west of the city. The people seem very nice, and we had some interesting conversation about the Gospel when I was there in October. There are seven or eight inquirers, and we hope a good work is beginning.

It is hoped that this great city may shortly be occupied by two English missionaries. For a long time the importance of pushing forward the Mission itself from Fuh-Chow has been recognised; but hitherto the weakness of the staff has prevented the example being followed which has been set in the Che-Kiang Province, where the Ningpo Mission long since branched out to Shaou-hing and Hang-Chow. Besides which, there is no doubt that the people of Fuh-Kien are not like those of many other parts of China. While the central parts of the empire have been traversed in all directions by English missionaries, and stations have been established by the China Inland Mission and other agencies in remote inland provinces, neither Europeans nor Americans have succeeded in Fuh-Kien in residing anywhere but at the Treaty Ports. It is probable, however, that what would be impracticable at Iong-Ping, or Kiong-Ning, may be effected at Hok-Ning, which is on the coast, and therefore within two or three days of Fuh-Chow by water.

In the Hok-Ning prefecture there is a *hên* city called *Hok-*

*Ang*, which is the head-quarters of Romanism in Fuh-Kien. There is a church and large schools, with one foreign resident priest, and some 2,000 adherents. The priests claim 30,000 in the whole province, most of whom are hereditary Christians of the fifth generation. When Mr. Wolfe visited Hok-Ang, in 1866, several of the Chinese Romanists came to see him. Recognising their profession of attachment to the same Master, he at first tried to regard them and treat them as brethren; but, alas! he found there was but little common ground between him and them. They knew nothing whatever of Scripture, and in many respects there was scarcely any distinction observable between them and the heathen. One of the deities of China is Seng-Mu, "the holy mother." This title has been adopted for the Mother of our Lord, and there is little difficulty in transferring to her the worship given to the Buddhist goddess. These Roman Catholic Chinese at Hok-Ang expressed great surprise that Mr. Wolfe did not pay due adoration to "Seng-Mu," the priests having informed them that all the European nations worshipped her. At some other places in Fuh-Kien the influence of "the religion of the Lord of Heaven," as Romanism is called in China, has confronted our missionaries. Complaints have been made of the higher standard of Christian living required by them; and inquirers have expressed their readiness to join the Church if, "like the people belonging to the religion of the Lord of Heaven," they might continue their opium-smoking, and work as usual on the Lord's Day. It is grievous that Christianity should be thus travestied in the very face of Paganism. We cease to wonder at the comparative "success" of the Jesuit Missions when we see the convenient concessions made to the habits both of vice and of superstition so prevalent in China; and we learn to estimate aright the much boasted "results" which are so often thrown in the teeth of the

missionaries of a purer and, to flesh and blood, less pleasant Christianity.

These great cities, no doubt, will not yield at once to the assaults of the army of Christ ; but let the same faith in God's sure promise, and patience in abiding His time, be manifested that Israel showed as they marched round and round Jericho, and the cry will soon be, "Shout, for the Lord hath given us the city."

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Lift up your heads, ye gates of brass ;  
Ye bars of iron yield :  
And let the King of glory pass ;  
The cross is in the field.

Ye armies of the living God,  
Ye warriors of Christ's host,  
Where hallowed footsteps never trod,  
Take your appointed post.

Though poor and small and weak your bands,  
Strong in your Captain's strength,  
Go to the conquest of all lands :  
All must be His at length !

*J. Montgomery.*





## CHAPTER XVIII.

### DISTRICTS SOUTH OF THE MIN.

Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies.—*Ps. viii. 2.*

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord.—*Rom. xiv. 8.*

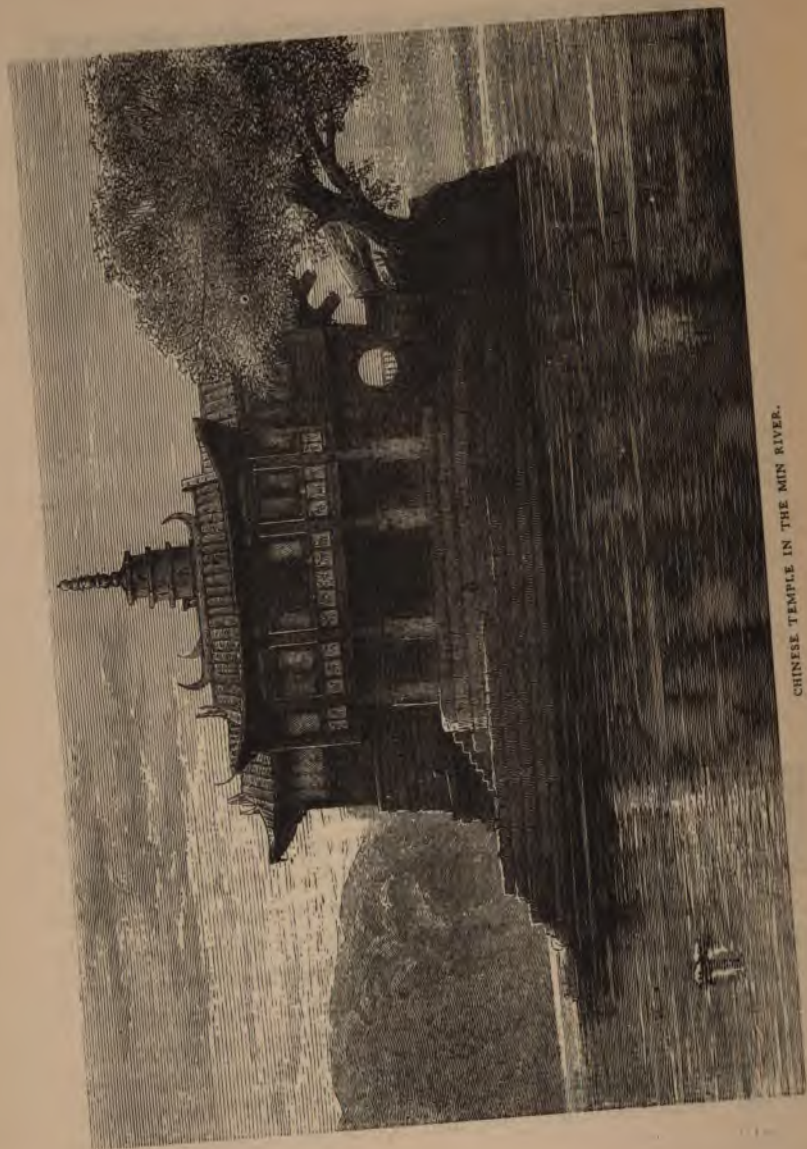
Lord, it belongs not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And this Thy grace must give.

Christ leads me through no darker rooms  
Than He went through before,  
And he that to God's kingdom comes  
Must enter by this door.

*Richard Baxter.*



IN the earlier days of the missionary history of the Fuh-Kien province, the river Min divided the districts worked by the C.M.S. and the American Societies respectively. But in course of time the exigencies of expanding work led inevitably to the overstepping of the boundary. From the first, as these pages have abundantly shown, the movement towards Christianity in Fuh-Kien has been to a considerable extent indigenous in character, that is to say, independent of direct missionary agency, the Gospel spreading from village to village through family connections and social intercourse. It has



CHINESE TEMPLE IN THE MIN RIVER.

naturally followed that inquirers on one side of the Min have become attached to the Church of those Christians on the other side from whom they heard of "the doctrine." Moreover, great numbers of the country people are constantly drawn to Fuh-Chow on business. Some of these have heard the Gospel and believed, and have then begged the Mission to which they owe their enlightenment to send teachers to their village, quite unconscious of any possibility of their request being refused on the ground that the village lay within the area occupied by a different Mission. Now that the Chinese Christians in the province are so numerous, it would seem almost as difficult to give the different societies territorial limits as to do the like for different denominations at home. If Eastern Christianity has to suffer somewhat from the unhappy divisions of Western Christianity, we may lament the result, but we cannot hope in this world to remove the cause.

In these and other ways it has come to pass that of the fourteen districts into which the Church Missionary Society's Mission in Fuh-Kien are divided, three are on the south side of the Min. These are HOK-CHIANG, HING-WHA, and TAIK-WHA.

The HOK-CHIANG DISTRICT, of which a *lien* city of the same name is the capital, lies to the south-east of Fuh-Chow city, between the river Shuang-Kiang (a tributary of the Min) and the sea-coast. Some of the stations in it are on a strangely shaped peninsula jutting out into the China Sea opposite the large island of Hai-Tan. The district in geographical relation to Fuh-Chow corresponds, southward, with those of Lieng-Kong and Lo-Nguong northward. In the early days of his missionary career, Mr. Wolfe travelled over these parts, as over others; and the conversation with the old



man about Confucius, related in Chapter V. (p. 71), occurred in this region. But no attempt was made to gain a footing there for the Mission; and the numerous body of Christians belonging to it were the fruits, direct or indirect, of the American Episcopal Methodist Mission.

It is not clear what was the original cause of the desire of these Hok-Chiang Christians to be connected with the English Mission. The desire, when expressed to the C.M.S. missionaries at Fuh-Chow, was for some time discouraged by them; and although Mr. Mahood, when alone in the Mission in 1872, yielded to the request of inquirers, visited the district in response to an appeal from some of the people, and baptized sixty persons, yet on Mr. Wolfe's return in the following year, the catechists sent to them were withdrawn and the converts were counselled to accept the ministrations of the American Mission. This, however, they declined to do; and for four years they were left to themselves. At length, in 1878, their earnest appeals being continually renewed, Mr. Wolfe and Mr. Lloyd visited them, to ascertain, if possible, the reasons for their wishing to join the English Church; and the result was that the American brethren acquiesced in steps being taken for their recognition by the C.M.S. Mission. On December 10th, 1878, at a meeting of the C.M.S. missionaries, Native clergy, and leading lay members, the following resolutions were passed:—

I. That in consequence of the peculiar circumstances of the case, and the danger likely to arise of this large body of people, if left any longer to themselves without some supervision and teaching, becoming altogether lost to Christianity, or else adopting the most crude and erroneous notions of the Christian faith, this Mission accept the responsibility of taking charge of them, and supply them with a few well qualified teachers, at least for the present.

II. That it is no spirit of interference with our brethren of the Methodist Mission, but only, as it seems to us, the necessity of the case that induces

this Mission to take up work among these people in the Hok-Chiang district.

III. That the members of this Mission wish to place on record, and express their appreciation of the earnest labours of their brethren of the A.E.M. Mission, and earnestly desire that the spirit of cordiality and true Christian friendship which has hitherto prevailed between the two Missions in their work throughout the province, often in the same towns and villages, may still prevail, and that these two Missions, which have been so much blessed in the past by the same Lord, may continue to share together, in a tenfold degree, His gracious favour, until there shall be no more need in this province for either of them to say, "Know the Lord," for all shall know Him, from the least to the greatest.

IV. That a copy of this preamble, and these resolutions, be forwarded to the brethren of the Methodist Mission.

In his Report for 1879, Mr Stewart thus referred to the matter :—

For five or six years before January, 1879, when we agreed to take charge of it, the Church existed, and grew rapidly as an independent Church. Though calling itself by our name, it yet had neither teachers nor help of any kind from us. They rented or built their own chapels, chose those best fitted among them to act in turn as catechists and teachers, and, meeting twice on every Sunday, read together the proper lessons for the day and the English Prayer Book, and the blessing of God rested upon them in the most manifest way. However, at length, a year ago, we listened to their earnest request for help, and sent them down six catechists, for the danger of their falling into errors and heresies, if they continued without any trained teachers, was very great.

In the Society's Annual Report for 1879-80, when this statement was quoted, the Committee expressed very strongly the "intense grief and humiliation" they would feel if the sending these six catechists led to the Hok-Chiang Christians doing less for themselves. This year (1881) Mr. Stewart refers to this remark, assuring us that the result deprecated has not come to pass; that the Christians have not only subscribed more than before to the general fund for the support of catechists,

but have also engaged an additional catechist on their own account; besides which they have raised money for the purchase and repair of chapels. Mr. Wolfe, a year previously, had written that these people insisted on calling themselves "*Ang-Lik-Kangs*." Not unnaturally, this term was supposed at home to be the Chinese form of *Anglicans*, which it was thought might have become the local designation of the C.M.S. Mission, to distinguish it both from the Americans and from English Nonconformists. It turns out, however, that this is not so. Mr. Wolfe informs us that the similarity of sound is merely a coincidence. *Ang-Lik-Kang* means "Peace Established in our Midst," which is the name by which the C.M.S. Fuh-Kien Mission is known to the Chinese.

This Native Christian community now numbers 689 souls, of whom 315 have been baptized and the rest are still under preparatory instruction. Of the former, 219 are communicants. Only one family belongs to Hok-Chiang city itself; the rest are from twelve neighbouring towns and villages, Kēng-Tau and Kēng-Kiang contributing the largest numbers, viz., 117 and 107. Of both these places Mr. Stewart gives most interesting particulars.

Kēng-Tau, in his Report for 1879, is thus noticed :—

There is really good work doing at Kēng-Táu. The catechist, Sin-Kiang, who was married just before going down to one of the English-speaking Chinese girls from Singapore, is a hard-working, earnest man. The number attending service has increased very largely this year, numbering now about 160, and the chapel is proving quite too small to seat the congregation, even though the forms are placed outside in the courtyard; and on my last visit there in January I was delighted to find that the Natives were considering the possibility of buying ground and building a church for themselves; they had a site already selected, belonging to an aged Christian man, who had been for years the great supporter of the work there. This site he has offered to present to the Church, and they are just now considering how much money they can



collect for the building. Here, too, the catechist's wife, "Patience," a hard-working, earnest woman, has started a Sunday-school for children, and a class for women on Sundays—the former numbering about sixteen, the latter eight or ten.

Here Mr. Stewart remarks that there is no work in the Mission upon which a greater blessing is being looked for than Sunday-schools. And then he goes on to illustrate the blessed influence of children taught in mission schools by a further notice of the very old man, mentioned above, who gave the site for the church at Këng-Tau :—

I asked him, while we were walking along the road together, what led him first to be a Christian, and he told me that some ten years ago his little girl, who had been taught at one of the American chapels, was lying apparently on her death-bed. There was no one else then in the house who believed but this little girl. She asked her father to bring her Bible and hymn-book, and read out to her; he did so, and day after day read in the New Testament the words of the Saviour she had learned to love. As time went on, she got better, and finally recovered; and, when she did, she told her father and mother they must keep on reading the Holy Book and believe in the Lord Jesus. He told me that he did as she asked him, and that first the mother believed, and then he did. There were then only two or three Christians in the place, and, when his friends heard that he was about to join the Christians, they tried to dissuade him. "You have always been in debt," they said, "and now, if you keep one day in seven, you will be worse off than ever." He replied that he believed in God and *must* keep His commandments—even if he starved, he must do so; but that God could help him, if he obeyed Him. I asked him if God had helped him, and how it had fared with him since. He replied, "Teacher, before I believed I never ended the year without being in debt; but now, these ten years, I have never once been hard pressed for money; I have always had enough for my wants. God has been very good to me. Even when the years have been bad, and all around have been suffering, I have always had enough. God has taken care of me. Twice," he said, "I began to get cold and forget God; but He called me back each time in a kind of vision or dream, in which I felt that the presence of God was mysteriously near me." When he first joined, he had to give up his former work, because

of the difficulty of keeping the Sabbath ; but he soon got other work to do, and, though labouring hard from Monday morning till Saturday night, he had never failed all these years, though surrounded by heathenism, to keep the Sabbath holy. I had many long talks with the old man in the chapel, and as we trudged along the road together, and I thought if all the money spent in the Foo Chow Mission produced no more result than this one old man—so patient, so holy, so hard-working—it would not have been wasted.

In his last Report, Mr. Stewart says that the Christians succeeded in getting their larger chapel, raising 130 dollars themselves towards it ; also that the attendance at Patience's Sunday-school had doubled : in connection with which a striking incident is mentioned :—

Passing through some fields in the neighbourhood, two little boys about nine and eleven years old, who were digging pea-nuts, ran up to me. Not knowing them, I showed them some picture-cards, and commenced telling them about the Saviour ; but to my delight I found they knew all I was saying as well as I did myself, and they made me go over to the men with whom they were working and talk to them. Such little incidents as this, though hardly worth mentioning, have a wonderful effect in sending the missionary on his way rejoicing.

The story of KENG-KIANG is a story of severe persecution, and of the Christian fortitude of the catechist Ting Ing-Soi. This is the Report for 1879 :—

At this place there has been very severe persecution this year. The catechist, Ting Ing-Soi (one of our former students, and the one I like best of any I have had), has, poor fellow, been called to suffer very severely for the truth. The work was being greatly blessed, and the Christians had just built a beautiful chapel and catechist's house, the value altogether amounting to about \$1,100, and of this they only received \$210 from foreign sources. Just as the work seemed thriving and extending, Satan endeavoured to interrupt it. First of all, a Christian's field at a neighbouring village, called Ngiang-Táu, was taken from him by the heathen ; then the other poor Christians of the place, altogether seven families, had their things stolen from them at night—potatoes,

pea-nuts, and other produce of their fields. When the thieves were caught, the heathen would not allow them to be brought to the mandarin. This went on for some time, but the enemy was not satisfied. Next a proclamation was put out on the walls by the leading men of the place, forbidding the people to give the Christians rice or water, or to have any communication whatever with them.

The same day our poor catechist, Ting Ing-Soi, passing through the village, was set upon by an immense crowd, instigated by these chief men, and was terribly beaten, and was then dragged off, no one knew where, and shut up in some place. He was stripped of his clothes, though at the coldest season of the year; and, had he not been liberated next day by some runners of the mandarins, he probably would have died. As it is, he has been seriously ill ever since, and was obliged to come up to the hospital in Foo Chow to be healed of his wounds. His bravery all through was something remarkable. He told me he never once felt the slightest fear. Even when he saw a knife in their hands, and believed they were going to carry out their threats and kill him, he boldly told them they could not kill his soul, and that, if it was God's will he was to die, he was only too ready, and *rejoiced* to go; and since his liberation he has utterly refused to have any notice taken of his own sufferings. I went through the village with him since the attack upon him, and even into the miserable opium-den where he had been imprisoned. Its wretched inmates made no concealment about the matter; they all knew they had nothing to fear; he was only a Christian, and the mandarins did not punish them for hurting a Christian.

The men of the seven families have had to flee for their lives, and, though it is now some five months ago, they have not been able to return. All their season's crops have been put up to public auction, and three of their cows sacrificed to the idols in honour of the defeat of the Christians. The poor fellows are wandering about the country, seeking shelter among their fellow-Christians, who indeed have behaved with great liberality towards them, providing them with food and clothes so far as their small means would allow.

The little house we had been using there as a chapel in wet weather, when it was difficult to get over to K'eng-Kiang, was on that day entirely wrecked—books, furniture, everything taken out into the street and burned. I went into the place myself. There is nothing left but the bare walls; even the doors are gone. So far, all our applications for redress have been of no avail; it is, indeed, wonderful that, with such



risks before them, any should be willing to join the doctrine. There is at Kēng-Kiang a congregation on Sundays of above 100. May God in His mercy at this time bless and comfort them in their sore distress!

Ting Ing-Soi never recovered from the effects of the ill-treatment noticed in this extract. For many months he grew weaker and weaker; and he died just as the year 1880 was closing. Mr. Stewart writes:—

As we entered on our new year, he passed away into a new life with the Saviour he had loved and served so well. He was the best student I ever had in the college, and no one could know him without loving him. We often visited him as he lay on his death-bed in the foreign hospital, and his one sorrow was that he had done so little for the One who had suffered so much for him; and yet he has left a name in the Hok-Chiang country which will never be forgotten. He used often to talk of the joy of going to heaven; and one day, when the end was fast approaching, he said to me, "*It is not death: living is death; dying is life.*"

The HING-WHA district lies still further south, along the coast. Two stations are occupied in it, HING-WHA city, and the equally populous town of ANG-TAU. The former place is stated to be a great stronghold of Buddhism, whilst at the latter there is a large Romish Mission. Neither of these are favourable features; but there are 17 baptized Protestant Christians and 34 catechumens at the two places. Both in this district and the next one, TAIK-WHA, the Amoy dialect is spoken, and the Fuh-Chow dialect spoken by our missionaries is of little use.

The work at TAIK-WHA, which is more inland, began in a very interesting way. Several years ago, at A-Chia in the Lo-Nguong district, six or seven Taik-Wha men sojourning there were converted, and were baptized by Mr. Wolfe. Soon after, they returned to their own city; and thence they sent to Fuh-Chow, again and again, begging for a teacher. At length, in 1876, three catechists were sent, who occupied

Taik-Wha itself, Pe-Hu, and U-Iong, since which four other places have been added to the list. PE-HU is the southernmost C.M.S. station in Fuh-Kien, being 145 miles south of Fuh-Chow. There are now 84 baptized Christians in the district, and 179 catechumens; of whom 72 belong to Pe-Hu, and 88 to U-Iong. Of these two towns Mr. Lloyd's last Report gives an interesting account:—

*Pe-Hu.*—There have been twenty-two baptisms at this place during 1880, and with our assistance the Christians have built a very nice chapel adjoining the old one, which was far too small to accommodate the attendants at public worship. More than 100 persons were present at my last visit, while every inch of the wall and many of the roofs of the surrounding houses were crowded with the heathen anxious to see what entering the Church meant. I was obliged to postpone the baptism of several others presented to me, for various reasons: one—a chooser of lucky sites for graves, &c.—because he does not seem to have given up entire connection with idolatry; another, because his father, whom he assists, keeps a general village shop, and sells, among other things, opium; he hopes ere long to induce his father to discontinue its sale.

There have been several cases of persecution in this place, and our colporteur was beaten rather severely last spring. He applied to the magistrate for protection, and that official seems to have promptly settled up the case by punishing his assailants.

*U-Yong.*—The work at this station is still progressing satisfactorily, and twenty persons have been baptized this year—twelve men, five women, and three children. The average attendance is about seventy, and I was much pleased with all I saw there. The chapel is kept nice and clean, and several pieces of red cloth with texts upon them suspended on the walls give it a bright, cheerful look, while several official proclamations posted up on the side wall, forbidding the persecution of those who profess the "Doctrine of Jesus," reminds one that all is not peace, and that some of this little company of believers have a good deal to bear for Christ's sake. One of these men is at the present time bearing much persecution because of his refusal to take part in the idolatrous rites connected with ancestral worship, and part of his fields have been taken away in consequence, and, in addition, he and his wife and children are regarded as outcasts, and the heathen will have nothing

to do with them. I hope you will understand what a bold step it is for a man to avow himself a disciple of Jesus, a follower of the hated foreigners' religion, and to declare henceforth he will have nothing to do with idolatry, or its belongings. No wonder that he is soon considered as a stranger who has departed from the customs of his ancestors, and therefore is to be despised and annoyed in every possible way.

The striking words of Ting Ing-Soi on his death-bed, recorded above, and read out in Exeter Hall at the Anniversary of the Church Missionary Society, May, 1881, suggested the following lines :—

Daily to grieve the Lord I love ;—  
My soul, that fain would soar above,  
Is tied by sin and clinging care,  
And heavy mists of mortal air ;—  
Though life be long, and skies shine bright,  
I am but dying in the night ;—  
*To live is death !*

To pass beyond the blighting range  
Of pain and sorrow, death and change ;  
*To sin no more ! to sin no more !*  
Nor weep upon that holy shore ;  
From night to day to pass, and hear for ever  
For persecutors' curse the angel psalm ;  
To know that shock of evil tidings never  
Shall break the peace of Heaven's eternal calm ;  
If this be death, with my last breath,  
Dying I'll cry, '*Tis life to die !*

*A. E. Moule.*





PART III.—GENERAL HISTORY OF THE  
MISSION: 1875—1880.

CHAPTER XIX.

SIX YEARS' PROGRESS.

The Lord hath been mindful of us: He will bless us.—*Ps.* cxv. 12.

His compassions fail not. They are new every morning; great is Thy faithfulness.—*Lam.* iii. 22, 23.

Lord of the harvest, all is Thine:  
The rains that fall, the suns that shine,  
The seed once hidden in the ground,  
The skill that makes our fruits abound:

New every year  
Thy gifts appear;  
New praises from our lips shall sound.

*J. H. Gurney.*



It is now time to resume the general history of the Mission. In the fourteen chapters of Part II. the story of each station and district has been brought down to the close of the year 1880; but there are important matters still demanding our attention, which belong to no individual station, but to the Mission as a whole. To them, therefore, these concluding chapters will be devoted.

We left off, at the close of Chapter IV., in the year 1875,

when the death of Mr. Mahood and, shortly after, the removal of Mr. Sedgwick, left Mr. Wolfe once more in sole charge of an extensive and extending work. That year 1875 was a year, like so many others, of serious trials and signal blessings. In many places violent persecution broke out. At the great interior city of Iong-Ping-fu the chapel was destroyed, and the catechist expelled (see page 227). The same fate, in the same city, befell the chapel of the American Mission and, in the district, a house belonging to a Russian merchant. Both these, however, were speedily restored, and full compensation made, in consequence of the representation of the United States and Russian Consuls. No such fear of the English Consul was before the eyes of the Chinese authorities; and the outrage on the C.M.S. Mission remained unpunished; and so it has remained to this day; nor has the chapel ever been rebuilt, or the messenger of the cross permitted to re-enter the city.

On the other hand, the Gospel net landed in that year adult souls to the exact number (so sacred in its associations) of "an hundred and fifty and three," besides twenty-seven children; and sixteen new stations were occupied. One of these was that other great *fu* city, Kiong-Ning-fu, in behalf of which Mr. Wolfe had been pleading many years, both to the God of Missions above, and to us at home, for men and for means. And it was in February of the next year, 1876, that the brave Native evangelists met with such frightful ill-treatment, and were expelled the city with so much ignominy (see page 230).

Fuh-Chow city was reported on that year as "still showing not the slightest interest in the message of salvation"; yet the Annual Native Church Conference—of which more in another chapter—so far from wearying of the work, passed a resolution to open five new preaching chapels in various parts of the

capital, and "begin a fresh crusade upon the stolid indifference of the people."

At this Conference was welcomed the new Bishop of Victoria, Hong-Kong, Dr. Burdon, who had in former years been the Society's zealous and intrepid pioneer-missionary at several of its stations in North China, and now came to give the benefit of his long and varied experience to the younger but more rapidly growing Fuh-Kien Mission. This was his first visit ; his second was in the following spring, when he spent some weeks in the province—from April 7th to May 15th, 1876.

On this second occasion the Bishop travelled from town to town in the interior, and confirmed no less than 515 candidates. During the tour 176 persons were baptized, of whom 146 were adults ; and 620 partook of the Holy Communion with him at different places. He found a total of 1,443 adult Christian adherents of the Mission, with a staff of 52 paid catechists, 80 voluntary helpers, and 17 students. He ordained four well-trying agents to the ministry of the Church on Easter Day, April 16th. Of these men, Tang Tang-Pieng, Ting Sing-Ki, Lieng Sieng-Sing, and Su Chong-Ing, some account will be given the next chapter.

Such were the visible results of fifteen years' work, since the first converts were baptized in 1861. What was the estimate formed of them by so experienced a judge as Bishop Burdon ? He pointed out three conspicuous faults, or at least unfavourable features, in the Fuh-Kien Christians—want of education, want of cleanliness, want of reverence in worship ; and he gave very earnest counsels as to the remedying of these defects. On the other hand, he mentioned three characteristics of an opposite kind, which, he wrote, "lead me to rejoice in the work, and to believe that it is of God," viz, the fearlessness of the converts in avowing themselves publicly



to be Christians, their steadfastness and patience under persecution, and their liberality in gifts for church-building, &c. And after a careful discussion of the all-important question, Is the work real? he summed up thus: "It is my firm belief that the work as a whole is a genuine one." \*

The total number of baptisms for 1876 was—adults, 259; children, 53. At the close of that year there were seventy out-stations, having nine regularly-built churches and sixty-six preaching chapels. "So mightily grew the word of God, and prevailed," despite renewed persecutions, especially in the Ning-Taik district, at one town of which the proto-martyr of the Fuh-Kien Church was murdered that year (see p. 167). One might reasonably expect that some of the opposition was excited by a want of judgment and circumspection on the part of the converts; but it was at this very time that, at an interview Mr. Wolfe had with the authorities at Fuh-Chow, the "President of the Board of Foreign Trade" admitted (whether sincerely or not) that "he could not remember a single instance in which he had to find fault with the conduct of the Native converts as regards their duty to their own authorities."

At the close of this year a reinforcement at last reached Fuh-Chow in the persons of the Rev. R. W. Stewart, a graduate of Dublin, and the Rev. Llewellyn Lloyd, of the Church Missionary College at Islington. By the mercy of God they have both been permitted to labour from that time to this without intermission, Mr. Stewart's chief work being the training of Native agents, and Mr. Lloyd's the visitation of the out-lying districts.

The training of agents is referred to more particularly in

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\* The Bishop's whole report was published in the *C.M. Intelligencer* of April, 1877.

the next chapter. Here, however, may be noticed another branch of the mission operations upon which Mr. Stewart has reported—the Boarding Schools for boys and girls.

Education has not held a prominent place in the work of the Fuh-Kien Mission. Even now there are only fourteen schools, with 210 scholars. The difficulty of carrying them on is very great. The Mission is but young in years, and there are few if any trained Native schoolmasters; and although there is a notion in this country that all Chinamen are educated, this is very far from being the case, and in the rural districts there is not even a desire for education. But the Boarding Schools at Fuh-Chow city have been fairly successful institutions. In that for boys there were last year twenty-three boarders, of whom Mr. Stewart reported that it was “hardly possible to puzzle them in those parts of the Bible which they had been studying.” The Girls’ Boarding School is worked by the ladies of the Society for Promoting Female Education in the East. The labours of the late Miss Houston, of that Society, are well known, and deserve the warmest recognition; and the C.M.S. owes her a deep debt of gratitude. Miss Foster, who is now in charge, has also worked most zealously and efficiently. The important and good influence of this school were dwelt upon by Mr. Wolfe in his Report for 1877:—

The boarding-school for girls is under the charge of Miss Houston, assisted by Mrs. Wong Kiu-Taik. It has at present twenty-three girls, all the children of Christian parents. Its original design, viz., to provide Christian and well-educated wives for our catechists, has been fully kept in view, and to an encouraging extent realised during the year. Five well-educated young women have been married from it to five of our young catechists, and have accompanied their husbands into the distant stations of this mission field. Some of them—we trust all of them—are doing a good work, teaching the poor ignorant Chinese women to read the Word of God, the blessed message of salvation. This school has

ever, from its very beginning, been liberally supported by the foreign community at Fuh-Chow, and this year has been no exception to this liberality on their part. Several of the girls at present in the school are betrothed to some of our theological students.

We attach the very highest importance to the work and object of this school. It is the most efficient means of raising up a number of educated Chinese women, who will, by the help of God, be the means of evangelising and civilising the poor, ignorant, downtrodden women of China.

If we had the room and the money, we could get an unlimited number of Christian girls to educate. The Native Church has now abandoned the barbarous practice of cramping the little girls' feet, and the equally bad custom of early betrothal has been decreed against. This is a great triumph, but it has not been gained without much trial and disappointment and pain to the missionary, and a stern unreasoning opposition from quarters where it was least expected.

Mr. Stewart's last Report on this school is as follows:—

This year there have been twenty-two boarders and ten Christian children who have attended as day-scholars under the charge of Miss Foster of the F.E.S. Since our last Report both this and the Bible-women's school have been moved out to Nantai, occupying native built houses erected within the "Telegraph House" premises. They each day come across and study in the large rooms on the ground-floor of the Telegraph House, and, as was anticipated, both scholars and teachers have felt the beneficial effect of the change from the city to the fresh air of the foreign settlement. Two of the girls having reached the mature age of fifteen, have been married during the year. A great deal of trouble has been spent on their singing, and the result has been such as to silence all who deny the power of the Chinese to sing correctly and sweetly; all that seems necessary is patience and perseverance on the part of the teacher, and perhaps youth on the part of the taught. Our kind friends among the foreign community have again liberally subscribed towards the support of the school, and in addition presented a harmonium to it, and some of the girls have become sufficiently acquainted with the instrument to enable them to accompany their fellows in hymns and chants.

Another important work, in which Mrs. Stewart has engaged with much earnestness, is the Bible-women's Class. There



are now thirteen women in it, who occupy a house on the Mission premises. Four of these are the wives of catechists under Mr. Stewart's training, and two others are widows of catechists. The work done by those who have been sent forth from this class is of great value, especially in those places where the catechists are unmarried, and therefore cannot reach the Chinese women. Mrs. Stewart is assisted by Chitnio, the widow of the Rev. Ling Sieng-Sing, who has had the advantage of an English education at Singapore. "She is a most excellent person," writes Mr. Stewart, "and invaluable for this work."

Among other miscellaneous paragraphs in the Reports of this period is a short but very interesting one mentioning the Day of Intercession in 1877. Mr. Stewart says:—

We did not forget St. Andrew's Day. We had a gathering at Fuh-Chow of some fifty Native Christians who were then in the city, and a more delightful prayer-meeting I have seldom been at. It sounded strange, Chinese Christians crying to God for unconverted people in England, that they might become Christians too.

In that year, 1877, the trials of the Mission included the death of one of the Native clergy, the Rev. Su Chong-Ing; the serious illness of Mr. Wolfe, who was laid up for some time at Ning-Taik while on a journey, and was tenderly nursed there by Chitnio (the Rev. Ling's wife); much suffering from famine, pestilence and floods; and continued persecutions in many places.

But it was in 1878 that the heaviest blow was dealt at the work by the great enemy of souls. In August of that year occurred the attack upon the new college on the Wu-shih-shan Hill by a hired mob, which has led to such important, and in some respects disastrous results. A separate chapter, however, is devoted to the history of this matter.

One result of the troubles that now fell thickly on the

Mission was the death of another Native clergyman, the Rev. Ling Sieng-Sing, of whom more hereafter. Another was the renewed illness of Mr. Wolfe, who at length, in the summer of 1879, was peremptorily ordered home by the English doctors at Fuh-Chow. Meanwhile, at the beginning of that year, the Mission was reinforced by the arrival of Dr. B. Van Someren Taylor, a medical missionary ; and, after the lapse of another two years, at the close of 1880, another ordained missionary went out, the Rev. W. Banister.\*

For a medical missionary Mr. Wolfe had long been asking. The great value in China of a work that combines healing for both the bodies and the souls of men has been again and again proved by other Missions. Nor has the C.M.S. been without such evidence. The Society's Opium Refuge at Hang-Chow has been a real blessing in restoring not a few opium-smokers to health and good habits ; and it can count its spiritual children too. And Fuh-Kien itself is a significant illustration of the influence of medical missionary work ; for it was the temporary dispensary opened by the Rev. W. H. Collins while visiting Fuh-Chow in 1860, that was instrumental in calling out the first inquirers (see page 30). Dr. Van Someren Taylor's work may be illustrated by an extract from his Report for last year :—

The fact that there were plenty of sick in the country stations, where, of course, they could obtain no foreign medicine, led us to decide that I should devote myself to country work.

I soon started off for the Hok-Chiang district. The plan I adopted was to visit the different stations of the district, staying only a few days in each. I was away in all over a fortnight, and saw over 650 patients. I was made most welcome at every place.

At one village, Seng Iong, a church member in whose house service is held every Sunday invited me to stay some time with them, and pro-

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\* Mr. Wolfe sailed from England on his return to the Mission in October, 1881, accompanied by another younger brother, the Rev. John Martin.



mitted to let me have part of his house to use as a small hospital. During the cold season I went there, stayed over three weeks, and saw over 1,600 patients.

The plan I then adopted was to tell those patients who required medicine daily to come day by day. I thus saw that they took and applied the medicine that they needed, and I am happy to state that not a few were benefited, especially those suffering from skin diseases.

At this place there was a wealthy man who had caused the Christians considerable trouble by opposing them. I was called in to see him; a single look was enough to convince me that he was a leper. However, the case presented certain features that I thought it possible that his symptoms might be alleviated, if not cured. I therefore told him so, and gave him some medicine: he seemed very thankful. Since my return I have learnt that he has ceased all opposition to the Christians.

After a rest of a few days at Foochow, I started off for the Ku-Cheng district. I remained at Ku-Cheng city ten days, and during this time saw only 200 patients. You perceive from this the difference between the work in the villages, and the work in the cities. At Hok-Chiang I stayed at a small village, and saw over 1,600. At Ku-Cheng I stayed in the city, and saw only 200.

After my return from Ku-Cheng I visited the Lo-Nguong district. I stayed at Lo-Nguong city. I only remained four and a half days, for during that time I saw over 600 patients, and my stock of medicines got exhausted. I learnt that on the day I left 200 more came after my departure. Here service was held in the chapel, as was also at Ku-Cheng, so that a good opportunity of preaching to the people was afforded.

I cannot help drawing attention to the importance of my work. The strangeness of the foreigner has to a considerable extent worn off. He is no longer followed by crowds. Moreover, the people are now accustomed to the preaching of the Gospel, and though the chapels are open, no stranger comes in to listen. (This remark refers to the cities.) The people, however, flock in when they know a foreign doctor has arrived, and thus a good congregation is soon gathered. Also it is an evident proof that we are striving to benefit these people.

I have had associated with me two Chinese students, in order that they may acquire a knowledge of medicine. During the months of August and September I read with them a little *Materia Medica* and *Physiology*, in the latter subject using Professor Huxley's *Handbook* as my manual, which I had to explain in Chinese.



One of the agencies under Mr. Lloyd's superintendence is the Book and Tract Department, which is in correspondence with, and is assisted by, both the Society for Promoting Christian Knowledge and the Religious Tract Society. Last year the S.P.C.K. granted £50 towards the cost of printing 2,000 copies of the Prayer Book in the Fuh-Chow dialect. The Religious Tract Society defrayed the expense of printing 250 copies of the *Silent Comforter*, compiled in Chinese by Miss Foster of the Female Education Society, and 400 copies of a valuable Compendium of Christian Doctrine by Dr. Faber of the German Rhenish Mission, called *The Great Learning*, "a book much esteemed by the catechists and more intelligent Christians."

The year 1880 saw the death of another Chinese clergyman, the Rev. Tang Tang-Pieng. This left only one of the four who were ordained in 1876. Two others have been added to the staff, the Rev. Sia Seu-Ong and the Rev. Ngoi Kaik-Ki—of whom more in the next chapter. The former was ordained at Ku-Cheng in the course of a journey through some of the districts made by Bishop Burdon in May. This was the first ordination ever held in the interior of Fuh-Kien. (See page 270.) The tour occupied a month, which only allowed of a few stations being visited; but at these the Bishop confirmed 136 candidates.

Thus year by year has the work of the Lord prospered in the hands of our missionary brethren. In 1877 the baptisms reported were—adults, 274, children, 66; in 1878 there were 176 and 61; in 1879, the figures were no less than 363 and 71; in 1880, they were 259 and 102. The number of Christian adherents has steadily risen from 1,648 in 1876, to 2,323 in 1877; to about 3,000 in 1878 and 1879 (exact figures not given); and to 3,556 at the close of 1880, the total having more than doubled in four years, notwithstanding many fall-

ings away among the catechumens, and some even among the baptized, and a good many deaths. Of the number for last year, 2,007 are returned as baptized, and 1,549 as catechumens, 1,179 of these latter being adults. There are 1,251 communicants.

The next chapter will give us some glimpses of the leaders in this noble body of Chinese Christians. Meanwhile, when we remember the weakness of human nature, the insidious allurements of whatever may be "the world" in any particular place, and the power and malice of the great Enemy, shall we not pray earnestly for these Fuh-Kien converts in the words of the Prayer offered up at the Church Missionary Committee meetings?—

"We praise Thee, O Thou God of all grace, for the Converts, the Native Catechists, and the Native Clergy, whom Thou hast granted to us in our several Missions. As Thou hast raised the Native Churches thus far, bring them, we pray Thee, to full ripeness and perfectness of age in Christ. Pour out upon them Thy Holy Spirit; establish, strengthen, settle them; and so enlarge their liberality, that they may both maintain Thy word among themselves, and may make it known to the regions beyond, till all the Gentiles hear the glad tidings of Thy love."

Church of the living God,  
Pursue thy upward road;  
Look not behind nor stray  
From the well-trodden way.  
Be not ashamed to bear  
Thy cross on earth, nor fear  
Reproach and poverty  
For Him who died for thee.  
With girded loins press on,  
Till the reward is won.

*Bonar.*



## CHAPTER XX.

### NATIVE CLERGY, CATECHISTS, AND STUDENTS.

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—*Eph. iv, 11, 12.*

Stand fast in one spirit, with one mind striving together for the faith of the Gospel.—*Phil. i. 27.*

*We know Thee, blessed Saviour, who hast filled us with good things;  
Thou hast arisen on our land with healing in Thy wings;  
Thou hast arisen on our hearts with light and life divine;  
Now bid us be Thy messengers, bid us "arise and shine!"*

*F. R. Havergal.*



READERS of the foregoing pages cannot fail to have been struck by the large share taken in the work of the Fuh-Kien Mission by Native teachers and evangelists. Certainly in no Mission is the Hindu's well-known illustration more significantly true, that the tree of idolatry is being cut down with an axe, whose handle is made from the wood of the tree itself. The policy which has been pursued, and on the whole pursued so successfully, of making full and fearless use of Native agents, is a policy entirely in accord with the mind of the Committee of the Church Missionary Society; and nothing could have more completely proved its necessity than the failure, again and again, to supply the Mission with an adequate European staff.



At the same time nothing could more emphatically demonstrate the importance of these Native agents being well trained than the inevitable absence of constant European supervision, and the serious responsibilities consequently thrown upon them. With a view to the instruction of these agents, a students' class has, from the time of the rapid extension of the Mission in the country districts, been a prominent feature in the work undertaken by the Missionaries in the capital, and carried on in the intervals of their itinerating tours. This class has been of inestimable value; it has sent forth many earnest and well-instructed catechists, and six tried men for sacred ministry; but how much more efficient it might have been if one missionary could have been from the first specially set apart for such a work, we can readily imagine. During the years 1872-76, from fifteen to twenty-five students were generally under instruction. Besides regular studies, they were engaged in itinerant preaching twice a week among the numerous villages in the Fuh-Chow valley. At the end of 1874, Mr. Wolfe was able to write: "Considering the little time that I have been able to give to the direct teaching of them, satisfactory progress has been made by most of them. By all, I trust, a spirit of true piety and earnestness has been manifested." But in his Report for 1875, he had to lament having been compelled to dismiss two for repeated infractions of discipline, and, still more, that one who had been sent out to take charge of a station had disgraced himself, had been excommunicated, and then, in a fit of remorse, had (it was supposed) committed suicide. "This," writes Mr. Wolfe, "has been a sad dispensation to us all, and has called forth a good deal of feeling of the right kind, and searchings of heart among all the catechists and students. But we must not be discouraged by the failings of a few. Never have I witnessed more real zeal, or a more hearty

interest in the great work, than has been manifested by the great body of catechists this year."

Their course of study was necessarily short and imperfect, for the rapid extension of the Mission required that they should be quickly sent forth to the different villages. And there they had the responsible task, not only of preaching the Gospel and teaching what they knew of the Word of God, but also of superintending and instructing the voluntary helpers, or "exhorters" as they were called, who "came to them twice a week for reading and prayer and general improvement."

During the last four years the training of these agents has been the special province of the Rev. R. W. Stewart. His first Report, written at the end of 1878, gives an interesting account of the work. The reference to the Native Principal of the College, and the narrative of his conversion, should be specially noticed. His name was Ngoi Kaik-Ki, and we shall meet him again presently:—

I have now taken up my special work of training Native agents, and have had our College and boys' boarding-school under my charge. Of both I can give a good account. The former numbers at present thirty-nine, varying in age from seventeen to thirty. They have been chosen from our large body of unpaid helpers throughout the province as those showing most promise for the future; and what I have seen of them gives me great hopes for their usefulness hereafter, and for the prosperity of the Chinese Church, which will depend so much upon them for its life and extension.

Its present Native Principal was appointed at our October Conference, and in every respect it seems to have been a most happy choice. He belongs to the class of literati, who, as you know, are the most bitter opponents of Christianity, everywhere endeavouring to stop our work, and this in itself gives him great influence with the students; but his real power with them—his wit, his true piety, his humility, so unlike the learned class to which he belongs, and his consistent, unostentatious, holy life—cannot fail to create respect.



He told me a little time ago of his conversion. Many years ago, about twelve or fifteen, a missionary, whose name he does not know, was passing through the province, giving away Bibles, and gave him one. From curiosity to see what foreign books contained, he read some of it, but did not care for it, and soon put it aside. Years afterwards he heard that numbers of people were going to our chapel, which had been opened in Ku-Cheng, to hear the "foreign doctrine," and, thinking of his book, which had been lying so long neglected, he took it up again, and in his own words "read it and read it," till at length he came to the conclusion it was "very good." He then went to the chapel as an inquirer, and learned from the catechist the truth more clearly. His great difficulty was the giving up Confucius, who, he thought, taught such high morality; but his Christian friend, who was also a literary man, showed him how much higher was the morality taught by Christ, among other things forbidding deception under *any* circumstances. His household were so enraged at his wishing to join the Christians and disgracing his family, that he could get no peace at home, and was forced to go up on the hills to pray alone to the one true God he had learned to love. Up to this time he had had the training of the sons of a number of the wealthy gentry about; but no sooner was the change in his religion known than they were all taken from him. Mr. Wolfe afterwards made him a catechist, and having shown every satisfaction in that capacity, he was chosen at the last Conference to be the tutor of our Training College. Poor fellow! in acting as he has done, he has literally fulfilled the words of Christ, and left father, mother, brethren, wife, and child for His sake, and the reward will most surely be his. Worldly honour, too, he has lost, for his hard-earned literary degree, which in China is looked on as an object worthy a man's spending his whole life to obtain, has been taken from him, for no other reason than because he had joined the Christians. His wife declared she would have nothing more to say to him, and his little child, one year old, he has had too to leave behind.

The chief study of the students is the plain text of the Bible. This term it has been the Gospel of St. Luke, in which I examined them before they left for their winter vacation. They also give three afternoons in the week to their own classics. This is found to be necessary, that they may be a match for their heathen opponents. Each morning and evening at prayers, they in turn deliver a short discourse on the chapter read, which afterwards is criticised by the tutor, as I am not yet at home enough in the language to do so myself; and in this way they



have read during the term Genesis and part of Exodus in the Old Testament, and Romans, Corinthians, Galatians, and Ephesians in the New Testament. Each week they have been writing papers for me on Scripture subjects in their preparation time, and one afternoon they devote to the composition of a sermon on a given text, and another afternoon go out in twos, and preach in our three city chapels, and at the gates of the city, and other favourable places in the open air. This they also do on Sunday afternoons, and it often surprises me how meekly they submit to the taunts and abuse of the passers-by. Thus we endeavour to make their training not theoretical only, but also practical.

A large building for use as a college was erected in 1878, chiefly with money collected by Mr. Stewart's private friends in Ireland, and was just ready for the forty-five students who were to reside in it, when it was wantonly destroyed by a hired mob, as will be related in the next chapter. This outrage put Mr. Stewart in a great difficulty. For a time the students were still lodged in the small houses they had previously occupied; but when these also were seized by the Chinese authorities, the class had to be temporarily disbanded, and the men sent out into the districts.

Further interesting particulars are given in Mr. Stewart's Report for 1879:—

This year forty-five men have been under training at Foo-chow, and of these eight have gone out into active work in the mission-field. Five have left on account of ill-health, and two have been disconnected in consequence of their inability to keep up with the rest in their studies. The troubles and difficulties we have experienced during the year at Foo-chow, especially the long Wu-Shi-Shan lawsuit, have seriously interrupted our work; still we have been able very carefully to study together—2 Kings and Chronicles, and the Books of Ezra, Nehemiah, Esther, and part of Daniel, and in the New Testament, the Acts of the Apostles. We are also slowly and carefully going through the Gospel of St. John at morning prayers, and at evening prayers, having finished the Epistles, we are now reading the Psalms. We have also studied together the Thirty-nine Articles, using Mr. Moule's Treatise upon them as our text-book, and have got as far as the nineteenth Article. Three

hours a week have also been given to Mr. Faber's Commentary on St. Mark's Gospel, and the same time to a small book on the Evidences of the Christian Religion. The study of their own Chinese Classics has not been neglected, and good progress has been made in learning to use the Roman character in writing their own colloquial. Though the Roman-character system has been adopted in other stations, it has not previously been attempted in Foo-chow. So far, I have chiefly employed the blackboard in teaching them, but I have now just finished a small primer, by means of which it is expected the men will be able to study the system by themselves, and thus save the missionary much time. Many of them have learned to write in this foreign character very well indeed, and I frequently get letters from them in it.

One pleasing feature in the College is the hospitality shown by its inmates to their fellow-Christians who come down to Foo-chow. Their house is a kind of hotel, always open to their brethren, where they can be always sure of finding a bed and rice without payment, and not only are they thus hospitable to Christians, but on several occasions this year, I have found that the men were among themselves subscribing money for the support of heathen who had come from a distance to the College asking to be taught "the Doctrine"; this, among other practical proofs they give of their burning desire to teach their heathen fellow-countrymen the way of life which they have found themselves, gives us great hope for the future usefulness of these men when they go out into the mission-field.

The burning of our beautiful College in 1878 has been an irreparable loss to us. They have been scattered this year, some of them down in the South Street Chapel, some of them near our residence on the hill, and now that this last house has to be given up, we scarcely know how we shall manage; however, we will still hope and pray for the time when we can again build for them a College large enough to hold them all. The money formerly subscribed and sent out from home for the building of the College now in ruins, has been refunded by the mandarins, and lies in the Bank only waiting till we can obtain a suitable site.

It is the natural crown and consummation of this training work when one who has been first student and then catechist, and has by the grace of God purchased to himself a good degree, is admitted to holy orders as a minister of the Church of Christ in Fuh-Kien. It is a cause of true thankfulness to God that



MING-ANG-TENG, ON THE RIVER MIN.



no less than seven Chinamen have received ordination in connection with the C.M.S. Fuh-Kien Mission. Of the first of these, Wong Kiu-Taik, some account has already been given (page 45). He was ordained in 1869, and still acts as pastor of the congregation in Fuh-Chow City, though not now a paid agent of the Mission. Of the others we must now make more particular mention.

Easter Day, 1876 (April 16th), was a great day in the Fuh-Kien Mission. On that day four tried and faithful catechists, all with several years' experience of evangelistic work, were ordained by Bishop Burdon. These were—

1. Ting Sing-Ki, a convert from a place called Ming-ang-teng, on the Min River, below Fuh-Chow, where there was a promising work in the earlier days of the Mission, which has not been maintained. Ting Sing-Ki had been, like Wong, an artist, and though not in Chinese parlance a "literary man," was fairly educated. He was baptized in 1867. His were the best answers to the Bishop's questions, and he accordingly read the Gospel at the ordination. He was then thirty years of age.

2. Tang Tang-Pieng, a convert of long standing, who first heard the Gospel from Mr. Welton, the first C.M.S. Missionary at Fuh-Chow, but was baptized in 1857 by the American Episcopal Methodists. He joined the English Mission about 1864, and was one of the first catechists stationed out in the interior, being sent the very next year to Lieng-Kong. He was not a man of education, or of particular talent; indeed he only learned to read after he became a Christian; but he proved a devoted and faithful evangelist. Regarding his ordination, Bishop Burdon wrote, "His qualifications for the ministry were his clear appreciation of the Gospel, his life, which competent testimony declared to be consistent, and the persecutions he had faithfully endured for the Master's sake." He was ordained at the age of fifty-two.

3. Ling Sieng-Sing, formerly a Chinese schoolmaster, who was baptized by the Rev. J. E. Mahood. He too had been an earnest catechist, and was the leader in the first "invasion" of Kiong-Ning-Fu, who suffered such painful and ignominious treatment, and whose trials there, as described by his wife Chitnio, have already found a place in these pages (page 230). He was forty-three years of age.

4. Su Chong-Ing, also formerly a schoolmaster, and one of the opium-smokers referred to in the history of the Ku-Cheng station (page 187). He was brought to Christ by the carpenter of Ang-Iong, Ngoi Cheng-Tung, and was baptized by Mr. Cribb in 1867. It was Su who first occupied the remote city of Ping-Nang. At the time of his ordination he was forty years old.

The following interesting account of the ordination was sent by Mr. Wolfe :—

The examination of the candidates occupied the whole of Passion week, and the ordination took place on Easter Sunday in the Mission Church in the city. The written examination consisted of thirty searching questions on the Old and New Testaments, and were well calculated to test the general knowledge of the candidates in the Word of God. The result of the examination having satisfied the Bishop, the four candidates were invited to hear an address from him on the Saturday, and to join with him in a season of earnest prayer, preparatory to the sacred duties and solemn responsibilities about to be entered upon on the approaching Easter morning. The missionaries of the other Missions labouring here were invited, and most of them attended with many of their Native converts. The large Mission Church was well filled with Native Christians, many of whom came in from the country to witness the ordination.

The Bishop entered the church a little after 10 A.M., and proceeded to the vestry, where Mrs. Burdon presented each of the candidates with a new surplice and stole. They now, "decently habited" in surplice and stole, took their places immediately in front of the communion rails. The service commenced by the whole congregation singing the "Old Hundred"; I read the Morning Prayer; after which the Rev. Wong Kiu-



talk preached the Ordination Sermon, taking as his text 2 Cor. v. 20, 21. It was a good faithful sermon, setting forth the duties and responsibilities of an ambassador of Christ, and fraught with earnest appeals and special exhortations to the four brethren then about to be ordained. After the sermon the candidates were presented in due order to the Bishop by myself, and the Rev. Wong having read the Litany, they were solemnly set apart to the sacred ministry of the Gospel. The large congregation seemed deeply interested, and I am sure earnest prayer ascended to God for a blessing upon the four brethren who had taken upon themselves so solemn a responsibility. Many of the Christians of the sister Missions stayed and joined with us in commemorating the Saviour's death around the Table of the Lord.

On the afternoon of the same day, and in the same place, the Bishop held a Confirmation Service. Each of the newly-ordained men took part in the evening service, and as the five native clergy stood around the Bishop in the chancel, my heart bounded with joy to a degree which few probably will understand or appreciate. It really looked as if the Gospel was taking root in Fuh-Chow, and the Church being established on sure foundations in this place.

Of these four Chinese clergymen only one now survives, after a period of five years. This is Ting Sing-Ki, whose ability and zeal have been utilised in most of the principal districts in turn, particularly at Ku-Cheng and Ning-Taik. The first to be taken to his rest was Su Chong-Ing, who lived only twelve months after his ordination. In recording his death, Mr. Wolfe wrote:—

Mr. Su was a man of commanding voice and figure, of great eloquence, and quiet earnestness. He possessed a good knowledge of his Bible, and his sermons were full of scriptural instruction. He excelled in his mode of preaching to the heathen, and he was invariably listened to with attention and respect. He lacked in order and method, and latterly, owing to the nature of his illness, lost the elasticity and energy of former years. Before his conversion he was an inveterate opium-smoker, and the evil effects of this vicious habit left their marks upon his constitution, and no doubt brought him to an early grave. He bitterly repented of his former habits, and was most earnest in his exhortations to opium-



smokers, many of whom he was the means of rescuing from this vice and bringing to the Saviour.

The Rev. Ling Sieng-Sing's death, at the beginning of 1879, was a sad one. He was so distressed by the troubles and persecutions that fell upon his flock in the Lo-Nguong district, after the destruction of the college at Fuh-Chow in August, 1878, that his mind gave way, and though anxiously watched by his excellent wife Chitnio, he succeeded in putting an end to his own life. There is mystery about such an ending to the career of such a man, but we have need to hear the Master saying, "What I do ye know not now, but ye shall know hereafter." We cannot doubt that he entered into that presence, "where the wicked cease from troubling and the weary are at rest." Mr. Wolfe wrote of him, "He was an able preacher, and most energetic in the superintendence and work of his large and important district, which included the two *hiens* of Lo-Nguong and Lieng-Kong. The Mission has lost in him a true man, an indefatigable labourer, and a faithful minister of Jesus Christ."

The Rev. Tang Tang-Pieng died at Ku-Cheng, of which city and district he was in charge, on Jan. 7th, 1881. "We feel," wrote Mr. Stewart, "the loss of our good old friend intensely. He was not a very talented man, but he was a truly good and pious servant of the Lord. The subject he chose for his sermon on the last Sunday of our annual Conference was the dying love of our Saviour Jesus Christ, and this was the theme he ever loved most to dwell upon."

While Mr. Tang was still alive, a sixth ordination took place in Fuh-Kien. Sia Seu-Ong, the first convert at A-Chia, whose touching history has already been told (page 146), and who had been a most earnest catechist for some years, at Ang-Iong, and Lo-Nguong, was admitted to the ministry by Bishop Burdon on May 30th, 1880. At the same time

Mr. Tang and Mr. Ting received priests' orders. Mr. Lloyd's account of the first ceremony of the kind that has ever taken place in the interior is very interesting :—

The Bishop reached Foo-chow on Friday, May 7th, and on the following Tuesday we started for Ku Cheng, at which place the Bishop wished the examination and ordination to take place. We reached our destination the next day, and the examination of the candidates lasted for the next sixteen days, papers being given each day by the Bishop. The men had been studying at Foo-chow with me during March and April, and the Bishop was, I think, very well pleased with the answers given. Of course, Revs. Ting Sing-Ki and Sia Seu-Ong write much better than Rev. Mr. Tang, who has never had very much education, and is now too old to improve his writing much. He is, however, a good man, and his *viva voce* answers showed that he possesses a good knowledge of the Word of God. The Old and New Testaments and the Thirty-nine Articles formed the subjects for examination.

The ordination took place on May 30th (first Sunday after Trinity). We had morning prayer at nine o'clock, and the Ordination Service at eleven o'clock. I preached the sermon, at the Bishop's request, from John xx. 21, 22, and spoke of the interest which was attached to the fact that never before in that city had such an event taken place, and what an important event it was in the history of the Foo-chow Mission, and how glad our brethren who had left us would have been to have been present; also the responsibilities and privileges of being ministers of Christ, exhorting them ever to look unto our Great Example, and after Him to follow His faithful servant, St. Paul.

The service passed off very well. The Gospel was, of course, read by the newly-ordained deacon, and I am sure that very many prayers were offered that these men might glorify God in this part of His vineyard. Seventy-seven persons partook of the Holy Communion at the close of the service.

In the evening we had a meeting for prayer in the hall behind the church, to implore God's blessing upon our newly-ordained brethren. No one but a missionary can understand the joy of this day.

The accompanying picture is from a photograph taken on this occasion. It will be observed that each of the three



REV. SIA SEU-ONG.      REV. TANG TANG-HENG.      REV. TING SING-KI.  
A GROUP AT THE KU-CHENG ORDINATION, MAY, 1880.



brethren holds certain articles in his hands. Mr. Wolfe, to whom this picture has been submitted, thus explains them :—

Tang holds a tobacco pipe in his arm, and a small weighing scale in his hands. The scale is used by the Chinese for weighing silver, gold, &c., and symbolizes with them justice and uprightness. The tobacco pipe is the symbol of hospitality and courtesy. The Chinese offer the pipe to guests as we would offer wine, and not to do this would be considered very rude and inhospitable. Sia has a cup of tea standing by his side. This symbolizes hospitality and friendship, and takes the same place as the pipe. Ting exhibits a watch. So also does Sia on his left side, who also holds a fan in his hands. The watch symbolizes time, *i.e.* time rapidly passing away, to remind us that our time is short and that we should use every opportunity for saving souls and working for Christ. The fan represents calmness and serenity of mind, "a cool head." The New Testament in Ting's hand of course represents truth, light, and the Christian soldier's weapon, the sword of the Spirit. The books on the table near the cup of tea represent study, learning, &c. The whole sets forth that the minister of Christ should take the Word of God for his guide and his weapon of warfare with the enemy ; that the time is short, and that he should be always ready in season and out of season to save souls who are rapidly passing away without Christ ; that he should in fact buy up the time ; that in his daily life and walk he should be upright and just in all his dealings with others ; and that he should use hospitality and be courteous to all men. That in the various duties, oftentimes perplexing duties, he should have a cool head, a serene mind, and a calm heart and demeanour, and that he should give attention to reading and study, and do what he can to prepare himself for the holy office which he has been called to fill. This is what the symbols of the open Bible in Ting's hand, the timepiece exhibited by Ting and Sia, the scales in Tang's hand, the tobacco pipe and cup of tea exhibited by Tang and Sia, and the fan and the books by Sia represent. This is the sort of symbolism which the Chinese are so fond of. I should like to show you a piece of cloth in gold which they presented to me on my departure, which symbolizes all the virtues almost under the sun.

The seventh Fuh-Kien clergyman is the Rev. Ngoi Kaik-Ki, who was for three or four years the Native Principal of the College under Mr. Stewart, and whose history was given at

the beginning of this chapter (page 264). He was ordained at Hong Kong by Bishop Burdon on Feb. 25th, 1881. The Rev. Sia Seu-Ong received priests' orders at the same time.

This chapter would not be complete without some account of an important institution in the Fuh-Kien Church—the annual Conference of clergy, catechists, teachers, exhorters, and delegates from the congregations. This is generally held in December of each year, and has proved both a great blessing to the souls of those present and a means of training the Church to self-government and self-support. "I allow the Conference," writes Mr. Wolfe four or five years ago, "to discuss every question, and decide money affairs, the appointing or changing of catechists, and in fact everything that throws the responsibility on themselves; and you would be delighted to see the interest they take in the whole matter." The first account that reached the Society was of the Conference of 1874 :—

We have just held an annual meeting, or conference, of all the catechists and teachers. We had seven days' prayer and conference together; the several subjects for discussion were freely and boldly treated by our Native brethren, and many most important ideas put forth, and plans for the more effectual prosecution of our work among the masses propounded, which would have done credit to a clerical meeting at home. The subject of self-support was heartily taken up, and acknowledged by all to be a paramount duty. We may now say that a system of self-support is established throughout the churches, which is a most important step gained. The result of last year's subscriptions has not come up to my expectations, as a whole, but in some of our little congregations, I am bound to say, the efforts in this direction fully satisfied my expectations. It was decided that, for the year 1875, four of the catechists now employed should be entirely supported by the funds already collected from the Native Church. The catechists thus supported are Tang, at Lo-Nguong; Su, at Ku-Cheng; Chai, at Lang Kau; Ling, at Sang-po-Chai. The entire sum for their support amounts to 300 dollars (£70). Not more than half this sum, however, has been subscribed by the Native Church during the past year; but I fully hope that, during the coming



year (1875), *more* than the entire sum will be collected, and that for 1875 there will be a fund sufficient to support six or seven catechists instead of four. At this Conference it was also agreed that the cruel national custom of binding and crippling the feet of female children is contrary to the spirit of Christianity and true humanity, and to be discouraged in every possible way by the members of the Native Church.

The account of the meeting of 1877 is especially interesting :—

There were nearly 300 present from the different stations—a much larger attendance than we have ever had yet. It assembled in the Back Street Mission Church, as we had no other place large enough to hold it. The morning and afternoon sittings were devoted to the discussion of important subjects bearing upon our Mission work, *e.g.*, Church discipline, women's work, school work, and kindred subjects. The evening meetings were entirely devotional. All the members and visitors partook together of the Lord's Supper on the first and concluding Sundays of the Conference.

It was a season of great spiritual profit to us all, I have no doubt, and God Himself came very near to us, and spoke to us in a very solemn manner on the last day of our meetings. On the Saturday evening cholera broke out amongst us, and six of our number were stricken almost simultaneously by this terrible disease. About 9 P.M., near the close of our prayer-meeting, an alarming message was brought to us of the condition of the sufferers. We all knelt in prayer, and the whole meeting would have sobbed aloud and created an unpleasant excitement, had it not been restrained by the timely interference of a word of rebuke. We (the missionaries) tried all we could, by the administration of medicine, to relieve and save the sufferers. Through the mercy of God, all recovered except our dear friend of Tong Liang. (See page 211.) He died on Sunday afternoon while many of us were engaged praying for him. The Sunday evening meeting was conducted by the Rev. Tang, who preached a most earnest, eloquent, and appropriate sermon, such as one seldom has the pleasure of listening to. A few words from myself on the same subject, which filled all our minds and hearts on the occasion, concluded our week of consultation and prayer. The Conference separated with the words of solemn but affectionate warning, "Be ye also ready," and "work while it is day," ringing in our ears. Perhaps we all needed that these Divine warnings should be



impressed upon us in the manner they were on the eve of our departure, each to his separate field of labour and conflict, for another year.

So also is that of the last one, in December, 1880, sent by Mr. Stewart:—

Our Annual Conference commenced on December 4th, and lasted eight days; there were about 180 present, half of these being catechists, and the other half representatives from the various congregations. The first two week-days were occupied with examinations, the subjects being Ezra, Nehemiah, Esther, the Acts of the Apostles, and the first five of the Thirty-nine Articles.

Dividing the catechists into four classes, according to their districts, two of the Native clergy, with Mr. Lloyd and myself, carefully tested their knowledge, and on the whole, we thought we perceived a marked improvement, though in some cases censure, even in a tangible form, had to be administered.

The other week-days were occupied, morning and afternoon, with the discussion of subjects, such as Boys', Girls', and Sunday-schools, "Bible Women," "the object for which persecution and trials are sent," "the duty of catechists," &c.; and the evenings to prayer meetings, led by men previously selected at our half-yearly gathering. Listening to such men as Ting Sing-ki, Ngoi Kaik-ki, and good old Tang, who is now with the Saviour he spoke to us about, could not but do us every one good. Their deep insight into spiritual things, and the confidence with which they utter them as truths experienced by themselves, is the plainest proof of their being taught by that same Holy Spirit, the teacher of the faithful in every land. But talking was not confined to the recognised "pillars" of the Church; every meeting was thrown open, and, with the exception of the first two days, when the terrors of the examination seemed to have had a dispiriting effect, was kept up with warmth to the end.

Some of the younger catechists spoke extremely well, and gave valuable suggestions; occasionally, too, an ordinary Christian would come forward, and though perhaps, in the presence of so august an assembly, there were signs of being unaccustomed to public speaking, still we always gave him a hearty welcome, and were glad to see the laymen take so much interest in their own Church, and to receive the greeting they brought down to the Conference from the congregations they represented.

But perhaps the most enjoyable meeting was that at which invitation was given to mention anything which had occurred during the year of unusual interest. One after another stood up and told of unmistakable signs that our Blessed Lord was with them, and that His arm was not shortened that it could not save..

The Saturday evening preceding the Conference was devoted to the subject of a club already established for assisting the destitute widows and orphans of Christians, and before separating a subscription list was started, and \$184 were collected there and then in the room : an average of just \$1 a head all round. This was a larger sum than the most sanguine had anticipated, and all through the meetings, to the very end, there was no falling off from this good beginning.

Clergy, catechists, teachers, exhorters—what do they all need? Is it not to enter upon their several spheres in the Church of God in the spirit of the lines subjoined? Will not each reader join, on their behalf, in the prayer these lines embody?

Lord, speak to me, that I may speak  
In living echoes of Thy tone ;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.  
O lead me, Lord, that I may lead  
The wandering and the wavering feet ;  
O feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.  
O strengthen me, that while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.  
O teach me, Lord, that I may teach  
The precious things Thou dost impart ;  
And wing my words, that they may reach  
The hidden depths of many a heart.  
O use me, Lord, use even me,  
Just as Thou wilt, and when, and where,  
Until Thy Blessed Face I see,  
Thy rest, Thy joy, Thy glory share.

*F. R. Havergal.*



## CHAPTER XXI.

### THE WU-SHIH-SHAN CASE.

Why do the heathen rage, and the people imagine a vain thing? . . . Yet have I set My King upon My holy hill of Zion.—*Ps. ii. 1, 6.*

Rest in the Lord, and wait patiently for Him."—*Ps. xxxvii. 7.*

Change is our portion here :  
Yet midst our changing lot,  
Midst withering flowers and tempests drear,  
There is that changes not.  
Unchangeable Jehovah's word,  
"I will be with thee," saith the Lord.

*J. H. Evans.*



FOR twenty-seven years, as already mentioned (page 17), the Mission remained in peaceable possession of the excellent site and premises on the Wu-shih-shan Hill in Fuh-Chow city. But within the last three years this important position has had to be vacated, and residence within the walls is now prohibited. The circumstances that have led to this result demand a chapter to themselves.

The land on the Wu-shih-shan Hill was leased on the usual Chinese terms of virtually perpetual tenure, *i.e.*, uninterrupted tenure during the time named in the lease, with right of renewal, provided the rent is duly paid. The houses built on this land were designed with great care, in order that their style and height might not be offensive to the



Chinese doctrine of *fung-shui* ;\* and the best proof of success in this respect is found in the quiet occupancy of the premises during more than a quarter of a century. In 1867, a renewed lease was secured on the same terms as before. In the year before this renewal, 1866, an adjoining site had also been obtained for a term in the first instance of twenty years.

When Mr. Stewart took charge of the Training Class for Native agents in 1877 (see page 264), it was apparent that new buildings must be provided for the use of what had become a large and important college, with forty-five resident students. The necessary funds having been raised, chiefly by Mr. Stewart's own friends in Ireland, negotiations were entered into for the purchase of a site on the Wu-shih-shan Hill, close to the Mission premises. The mandarins, however, forbade the owners to sell the land—a step which may be attributed to their growing hostility to English influence, and to the impunity with which the Mission had been expelled from Kiong-Ning-fu and Iong-Ping-fu. It was therefore resolved to build the college on a corner of the ground already occupied :—

In despair, we turned our thoughts to a little insignificant piece of ground within our own compound, which we had not thought of before ; it looked so small, filled as it was with rubbish and building materials. However, on measuring it, and planning the house to lie against the side of the hill, so that the second story should be larger than the first, and the third larger than the second ; and also being content with a not very symmetrical-looking structure—usefulness rather than ornament being the object—it turned out that a house could be put up with forty-eight little rooms, each about seven and a half feet square, for as many students, and in addition a large dining-room and a lecture-hall, and a private study and lecture-room for the European in charge. Giving each a little room to himself would have, we thought, the great advantage of enabling them to read and pray undisturbed.

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\* *Fung-shui* (literally, "wind and water") is a strange system of superstition respecting good and bad luck. See A. E. Moule's *Story of the Che-Kiang Mission*, Appendix.

The plans were submitted to the British Consul, who, after personally inspecting the site, gave his written consent to the erection of the building. The work was proceeded with, and the walls rose in full view of the Literati Club House, which stands a little higher up the hill, without any objection being made; while the people generally displayed not the slightest ill-feeling.

But in August, 1878, just when all was complete, and the college ready for the reception of the students, a notorious leader of anti-foreign policy, Lin-Ying-Lin, who had been absent at Canton, returned to Fuh-Chow; and immediately afterwards a complaint against the Mission was laid before the Consul, on the ground of encroachment upon land not belonging to it. This was a mere pretence, but it was agreed that a consular officer should meet the objecting mandarins on the site itself, and examine into the question. August 30th was fixed upon for this purpose, and the mandarins duly appeared, followed, however, by a mob of hired roughs of the lowest class, who poured into the Mission-house and grounds, and proceeded to rifle the premises. The mandarins were appealed to, but made no attempt to stop them; and it was only too evident that the affair had been pre-arranged. In the afternoon the Consul himself arrived, but was powerless to do anything, and before his very eyes the new college was deliberately destroyed, partly torn down and partly burnt.

Next morning the house occupied by Miss Houston, of the Female Education Society, was attacked. The ladies and the girls of the Boarding-school, however, got safely away, and not only were they unmolested on the way (four miles) to the Foreign Settlement, but were actually assisted in their flight by the people—a striking proof that the rioters in no way represented popular feeling. The same inference may be drawn from a passage in Mr. Stewart's letter:—



It was most gratifying that, of all the faces I have learnt to know while preaching in the streets with the students, not one was to be seen among the rioters. Those who were there did us good service, striving their very best to keep the crowds quiet; so much so that I wondered some of them did not get into trouble for interfering on our behalf. Two friends gave us assistance in a rather cunning manner. The soldiers having stolen the keys of all the outside doors the night before, while on guard, we had to barricade them on the inside; but one of these doors we could not so fasten, and I did not know how the people would be kept from coming in at it. When I saw a crowd round it, and heard the handle being turned backwards and forwards in the morning, I thought the people must be coming in, and went to remonstrate with them; but I was greeted with jeers, and came back again, thinking there was no help for it, and, if they once got in, I knew there would be no chance of getting them out; but, strange to say, though the twisting and turning of the handle continued, no one seemed to be able to open the door, and yet I knew it was not locked. However, at last I found out the secret; for, as I watched unobserved inside the house, I saw the door, which was a stiff one, and would bear a good deal of pushing without opening, twice open a little, and then immediately shut again, as if opened by mistake, and the twisting and twirling and pushing went on again as vigorously as ever. The explanation was, that two friends had possession of the handle, and while they pushed and pulled at it no one else could get hold of it, and so from morning till evening these two men monopolised the door, pulling and dragging most lustily all the time, and so saved the house.

Next day (Sunday) we went to church in the city as usual. The city people were ashamed, I think, of what was done, and hardly a rough word was heard in the streets. Every day since we have walked and done our work in the streets, even when it was dark, and no ill-feeling shown by the people; indeed, every day there are fresh proofs that the actions of Friday and Saturday were not the actions of the free people, but only of a paid mob, brought from a distance to carry out the will of a few of the Literati; and let no one say henceforth that "the people" dislike our being in the city.

The missionaries were much encouraged by the brave conduct of the Christian students, who "confessed boldly in the crowd that they were Christians, and received, some of



them, pretty severe handling for doing so." "Their only grief," continues Mr. Stewart, "is that they lost their Bibles, which they had spent much labour and time in noting and writing parallel texts in."

The Consul at once made a demand upon the Chinese authorities for full reparation. The only result, however, was that a small money compensation was lodged in his hands, a proclamation against rioting was issued, and two or three minor officials lost their "buttons"; but the real offenders remained untouched, and the destroyed college was not rebuilt.

In April, 1879, Sir Thomas Wade, H.B.M. Minister in China, visited Fuh-Chow, and negotiations ensued for the exchange of the Wu-shih-shan site for another within the walls; but these fell through.

In the meanwhile, an action of ejectment had been brought against Mr. Wolfe by the owners of the site so long occupied. The case was tried in May, 1879, before Mr. French, the Chief Judge of Her Majesty's Supreme Court in China, in the presence of Sir Thomas Wade, and judgment was delivered on July 18th. The plaintiffs charged Mr. Wolfe with (1) encroachment on ground not belonging to the Mission, and (2) "unauthorised and wrongful dealings with the premises" he held, whereby he had "forfeited all right and title to them." The charge of encroachment broke down utterly at the trial, and was abandoned by the plaintiffs' counsel. Concerning the other charge, there were six petitions. Five of these were dismissed by the Court. The sixth, "that the rights of the parties under the agreement of 1867 might be ascertained and declared," was successful in obtaining from the Court, notwithstanding that the validity of the lease was confirmed, a decree that the plaintiffs might resume possession of their property on their *bonâ fide* requiring the same

for the purposes of the adjoining temple, and on giving three months' notice.

This interpretation of Chinese leases was, without question, contrary to the usually prevailing custom ; and as in cases of this kind tried before the Consular Court there is an appeal to the Privy Council, the missionaries proposed to appeal accordingly, more especially as the liberty to give notice to quit had been instantly availed of, and at Christmas, 1879, the Mission would be unceremoniously turned out. It is obvious, however, that success in such an appeal would have been almost worse than failure. A decision against the mandarins by a court sitting in London, however regular under the Treaty, would have tended to excite a prejudice against the Mission in the minds of the people generally, hitherto so friendly. The Chinese authorities at Fuh-Chow, too, perhaps conscious of the weakness of their case, evinced great anxiety to prevent the appeal going forward ; and the Consul was ultimately able to effect a compromise. The missionaries agreed to his terms with great reluctance, as they gave the mandarins what they really wanted, the expulsion of the Mission from the Wu-shih-shan Hill ; but as eligible premises in the Foreign Settlement were offered in exchange at a low rent, Mr. Stewart felt it right to yield, for the sake of peace.\*

"The reason," he wrote, "that had most weight in inducing us to accept the compromise was a desire to get on with our work—the proclamation of the Gospel—which was being

\* The English Hong Kong newspapers treated the whole question most unfairly, and heaped contumely on Mr. Stewart, who exhibited throughout a meekness of wisdom that would have disarmed most critics. But the *Foochow Herald*, though edited by a Roman Catholic, warmly vindicated the Mission and defended its cause. So also did the most respectable of the English residents in Fuh-Chow.



greatly impeded while the matter remained unsettled, and, as far as possible, live in friendship with the Chinese authorities. We hoped that by coming to this peaceful arrangement we should show plainly that we had come here to do them good, and not to fight with them, and thus that we should obtain their good will." This hope, unhappily, was not fulfilled. The Viceroy of Fuh-Kien proceeded without delay to further measures. First, he sent round a general order through the province for the production of the deeds of all the Mission buildings. This, in China, is an illegal and quite unusual act; and to prevent the alarm that would be occasioned to the Native Christians by such demands made on the spot, Mr. Stewart sent the Viceroy a complete list of the buildings, with particulars of their tenure. Then followed a series of hostile acts which were directly in the teeth of the Treaties.

It of course became necessary to obtain accommodation for the forty-five Christian Chinese students for whom the destroyed college had been intended. The buildings still held by the Mission in the city—viz., a house near the Wushih-shan site, the lease of which had still seven years to run—a small Native house close to it, bought three years before by the late Rev. Ling Sieng-Sing—and a larger Native house at the foot of the hill, used as a boys' school, were quite insufficient for them; besides which, Mr. Stewart was anxious to live in the city with them, although his wife and the other missionaries had removed to the new premises in the Foreign Settlement. Accordingly, another small house near the boys' school was purchased; and it was determined also to build a little annexe to the boys' school itself.

The mandarins immediately arrested the middlemen who had arranged the purchase of the new house, and the builder and mason engaged to put up the proposed annexe. The builder was in prison for two months, and then was released



in response to a piteous appeal from his wife ; but the middleman was still locked up five months after his arrest. Further, the builder's materials were seized ; and then Siong Lieng, the senior student in the theological class, in whose name both the school-house (a year before) and the new little one had been purchased for the Mission, was summoned before the magistrate, and commanded to give them back to their former owners. On his remonstrating against this illegal demand, he was informed that, if he did not submit by a certain day, he would be sent to prison and be beaten, and the houses would be confiscated. On April 27th (1880), as he still refused to comply with the illegal demand, he was conveyed bound to the two houses, which were then sealed with the official seal in his presence, despite his protests against it. The boys' school was so sealed that the door could still be opened ; but the boys were given ten days' notice to turn out. The little newly-purchased house was closed up. Next day Siong Lieng was again brought before the magistrate, and ordered to sign the paper put before him. He again refused, saying that if it was only himself that would be injured by his doing so, he would yield, but that the whole Church would suffer if he did. He was ordered to be conveyed to the Literary Chancellor's yamen, to receive the beating, the object of which was publicly to disgrace his literary standing (a privilege dear to a Chinaman), but he continued firm until actually dragged off, when with tears and protests he gave way and signed the paper. On the following day an officer proceeded to the boys' school, turned all the children into the streets, and took possession of the house ; and fresh proclamations were issued forbidding the sale of houses to foreigners under any circumstances.

Thus the Mission had been finally expelled from residence in the Native city, after labouring there thirty years. Of

course the church and chapels are retained in which the Native clergy and catechists minister to the city congregations, but all other agencies have now to be carried on in the Foreign Settlement.

The Church Missionary Society has the most profound reluctance even to seem to lean upon an arm of flesh. Its missionaries are quite content to take their lives in their hands and go into countries beyond the reach of consular protection, without the smallest desire to enlist the services of "the inevitable gunboat." In New Zealand, sixty-seven years ago, they fearlessly put themselves in the power of the fiercest cannibals when no trader or explorer ventured to approach the dreaded coast. In Central Africa, when two of them fell by the hands of the natives, the survivors not only thought not a moment of vengeance themselves, but succeeded in preventing friendly Native rulers from taking it for them. So with the Society's Native converts. In Africa and in China they have cheerfully suffered painful persecution—in two or three cases even unto death—for the sake of the Lord they loved; and we doubt not they will bear it again with equal patience should occasion arise. But where British dominion or influence has been established, there the Society claims for its English agents the same general protection and justice that are accorded to the merchant or any other resident; and for its converts whatever liberty of conscience may have been granted to them by the signatures of their own rulers attached to treaties with England. St. Paul was not responsible for the extension of Roman sway to Macedonia; and if it had not existed there in his day, he would have been quite content to suffer stripes and imprisonment; but, finding it there, he did not feel it unworthy of his calling to make a public protest against illegal treatment. He did not, indeed, do this very often; and the Church Missionary Society would

be very sorry to see Her Majesty's Consuls continually interfering to get for the missionaries even what they are plainly entitled to. In other parts of China, C.M.S. missionaries, as well as others, have made their own terms with the Chinese in a friendly way for houses to live in and chapels to preach in, and have been content to take their chance of loss and inconvenience if ever the titles should be found doubtful, or a lawless mob should turn them out without respect to their titles, whether good or bad. For many years the same course was followed without let or hindrance in the Province of Fuh-Kien. It is very grievous both that these recent outrages should have compelled the missionaries to appeal to their Treaty rights, and that their appeals should have been so ineffectual. We can but pray that the things which have happened may, through the overruling providence of Him without Whom not a sparrow falls to the ground, turn out rather unto the furtherance of the Gospel.

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An arm of flesh must fail  
In such a strife as this ;  
He only can prevail  
Whose arm immortal is :  
'Tis Heaven itself the strength must yield,  
And weapons fit for such a field.

And Heaven supplies them too :  
The Lord, who never faints,  
Is greater than the foe,  
And He is with His saints :  
Thus armed, they venture to the fight,  
Thus armed, they put their foes to flight.

*Kelly.*





## CHAPTER XXII.

### CONCLUSION.\*

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—*John* xii. 24.

Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.—*Ps.* xc. 16, 17.

Brighter still and brighter  
Glow the western sun,  
Shedding all its gladness  
O'er our work that's done.

*G. Thring.*

Lord, crown our faith's endeavour  
With beauty and with grace,  
Till, clothed in light for ever,  
We see Thee face to face.

*E. H. Bickersteth.*



ET us gather up a few thoughts suggested by the foregoing details respecting the past and future of the Fuh-Kien Mission.

I. The first thought is that embodied in the pregnant text that stands at the head of this chapter. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Such, in Christ's own words, is the law of His kingdom. To that law He Himself submitted, dying that multitudes might live. Again

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\* This chapter stands as it appeared in the last Edition. For recent statistics, &c., see Supplementary Chapter, page 300.

and again, in the history of His Church, do we find it illustrated; and not least in the history of modern Missions. Sierra Leone is the most conspicuous instance, but Fuh-Chow, on a smaller scale, is perhaps equally striking. What, in brief, have we seen in the preceding chapters? In thirty years eleven missionaries—eleven years passing without a single convert—two missionaries dying in the interval, and a third just as the first-fruits were being gathered, besides a fourth afterwards—bitter and repeated persecution of the converts—and now more than three thousand Native Christians scattered among more than a hundred villages. Such, summed up in a single sentence, is the story of the Fuh-Kien Mission. “It is the Lord’s doing, and it is marvellous in our eyes.”

II. How has the work been done? Certainly not by a large staff of English missionaries? During half the whole space of thirty years that has elapsed since the Mission was started, viz., during periods amounting together to fifteen years, only *one* missionary has been in the field. During other periods amounting to nearly ten years, there were two. Only for about one year, in 1869-70, and during the last five years, were three on the spot together.

The spread of the Gospel in Fuh-Kien has been the result of Native agency. Several of the earliest converts baptized in the city of Fuh-Chow gave up their occupations, and entered the service of the Mission. These were stationed at various promising centres; and as the work grew, others were selected from among those who embraced the Gospel, and sent forward to open fresh stations. Some of them have proved unsatisfactory. In more than one case a trusted agent, whose evangelistic labours have been manifestly blessed of God, has fallen away; and anything sadder than this it is hard to conceive. But it is nothing new. The

enemy that ensnared them is the same that destroyed a Judas, enticed away a Demas, hindered the usefulness of a Mark, even overcame a Peter. Not a few of those who have been led into sin have been brought back. Others, we are sure, will be. Our part is to blame not so much those who fell as ourselves, for had we sent out a sufficient number of missionaries, they need not have been left, as they were necessarily left, for months together, without the guidance and instruction of older brethren in the faith, in the midst of demoralising scenes and influences out of which they had but recently themselves been delivered. But the career of the majority has been very different. They have faithfully carried the Gospel from place to place; they have patiently taught the poor and the ignorant, visiting them from house to house during the week, and gathering them on Sunday into the little chapels to join in common prayer and praise.

But the good work has not been done by paid agents merely. Perhaps the results are still more due to the voluntary efforts of the converts. Sons have brought their fathers to Christ; husbands have brought their wives; the good news of a Saviour's love is passed on from mouth to mouth, and from village to village. The readers of the foregoing chapters will not have forgotten the old patriarchs of Lo-Nguong, the carpenter and tailor of Ang-Iong, the widow of Puang-lang, the landlord of Ning-Taik. And at the present time, while over a hundred agents are regularly employed, there are also nearly that number of voluntary helpers.

Nevertheless, the very success of our Native brethren has rendered the need of additional European labourers more urgent. Bishop Burdon most justly writes: "The foreign missionary is needed, not only to give the first impetus which calls Christian churches into existence, but to guide, superintend, and watch over the new Christians. They are igno-



rant. They need 'teaching to observe *all* things whatsoever the Master has commanded us.' The best among them require careful training that they may become teachers of their countrymen. The teacher, the evangelist, the itinerator, the theological professor, are all needed first from Christian lands, *and more than one of each.*"

III. In the early days of Christianity, it was in the great cities that the Gospel made the most rapid progress. We find St. Paul's time almost entirely spent at places like Corinth and Ephesus, and read scarcely anything of the work in the rural districts. And so long was it before the peasantry of the Roman Empire received the new faith, that the word *pagani*, i.e., peasants, villagers, country folk, came to mean idolaters, and hence our word Pagans. In China, just the reverse is the case. While the good news of salvation is joyfully received in village after village, the dwellers in the great towns, though they have had more opportunities of hearing it, have mostly displayed either careless indifference, as at Fuh-Chow itself and at Lieng-Kong, or bitter enmity, as at Iong-Ping. Even in the case of country congregations, whose head-quarters happen to be in a city, the converts mostly come from outside the walls, and not from inside, as we have observed at Lo-Nguong and Ning-Taik. Will the word *urban* hereafter become in China synonymous with heathen, as the word *pagan* did in Europe? Bishop Burdon remarks: "There seems to be something in the very atmosphere of a Chinese city opposed to the claims of religion. At home, if our great cities are the centre of very much evil they, at all events, are also the centre of some good. In China, I am almost afraid it must be said, there is no counter-acting influence to the evil." Let our prayers go up in behalf of the cities of China to Him who has revealed to us His own glorious abode under the similitude of a city—"a city which

hath foundations, whose builder and maker is God." As Bunyan pictures to us, it is to the Celestial City that the Christian pilgrim is travelling. As Bonar sings—

"The home to which I'm hasting  
Is not in some silent glen;  
The place where my hopes are resting  
Is a city of living men."

IV. And as it is the cities which show the greatest indifference to the Gospel, so it is from the *literati* and gentry whose influence preponderates in them that the chief opposition to the work has come. It cannot be pleaded that the preservation of public order is their motive. No charge can justly be brought against the missionaries of an injudicious excess of zeal in exciting the hostile passions of the mob. The usual mode of procedure, in occupying a new station, is to send first a Native teacher, who, living quietly among his countrymen, removes prejudice, explains the objects of the Mission, and the motives that have led to its establishment, and thus smoothes the way for the visits of the European missionary. And in point of fact the opposition does not come from "the mob." The people generally would welcome the Mission, but for the hostility of the *literati*. The conduct of the latter recalls that of the Jewish leaders at Thessalonica, who, we are told, "moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar." On the other hand, let us do justice to the fairness and courtesy with which, in some cases, the magistrates have protected the missionaries and the converts, and put down disturbances.

How far the official representatives of European nations should be expected to interfere to prevent persecution is a difficult question. We need not revert to the circumstances

alluded to in the preceding chapter. In reporting some outbreaks in the Ning-Taik district, Mr. Wolfe very justly observed that "the Native Christians must, in a country like China, be prepared to expect and endure persecution on account of their religion ; and," he adds, "they have endured it more or less all along." With reference to the occasional appeals of the missionaries for consular interference, Bishop Burdon remarks that they "only take it for granted that the Consuls themselves are Christian men, who, before a heathen magistrate, will not be ashamed to show that they take an interest in Christians, even though they are natives of China, and to try every moral means in their power to instil the principles of toleration and fair dealing into the minds of the rulers of the land." And when the local authorities, in avowed defiance of the treaty between Great Britain and China, which secures toleration to the converts, themselves openly encourage violence and oppression, it is high time that a Christian nation should interpose. But our real trust must be, not in an arm of flesh, but in Him who, while He said, "In the world ye shall have tribulation," said also that His people were "of more value than many sparrows," "not one of whom should fall to the ground without the Father."

V. One consequence of the Church having been principally gathered out of the rural districts is, that the majority of the converts are very ignorant ; and Bishop Burdon points to this as a great source of weakness in the present, and of anxiety for the future. Not, he is careful to explain, that they display ignorance of the Bible and its leading truths. On the contrary, considering how all their knowledge has been gained, viz., *by hearing only*, there would seem to be very many manifest signs of their having been in a peculiar sense "taught of God." But the fact that very few know how to read their own language is one deserving our earnest



attention. Education is a branch of Mission work that has not been largely cultivated in China, perhaps from a mistaken estimate of the extent of education among the people. With so scanty a supply of missionaries, and with even the staff of Native catechists quite inadequate to the growing work, the importance of the converts being able to read the Word of God for themselves is manifest, that they may be kept in spiritual health, and preserved from error in both opinion and conduct. We earnestly hope that means will be devised for meeting this urgent want.

Meanwhile it is nevertheless a matter for great thankfulness that the Bible in the Chinese tongue is at all events accessible to the people through their ears. And the inability of so many to study it for themselves only serves to enhance the value of the work done by the catechists, upon whose oral instructions so much has depended. They, too, most of them, could not read before their conversion; and Christianity, to use Bishop Burdon's words, "has been the means, not only, as we trust, of saving their souls, but of elevating their minds and stimulating them to the acquisition of knowledge, so far as it is within their reach."

VI. If the Bible has been a precious boon to the infant Church, so also has the Prayer-book, which, likewise, is translated into the vernacular of the province. "Its constant use in all our stations," wrote Mr. Wolfe in 1870, "I have found of the greatest advantage to these poor ignorant people. It helps them to pray; it gives them ideas, and appropriate words to express them; it is a powerful instrument for teaching the Chinese correct notions of God and of the great work of redemption; and it is destined, I am convinced, to exercise a great influence for good in the enlightenment of the people." And Mr. Mahood wrote in 1873: "The Prayer-book is of immense value in these little congregations. It preserves

them from uttering what is unscriptural in their petitions to God." Not that it is slavishly adhered to. On the contrary, one of its uses has been to train the people to pray themselves. And it is an interesting fact that every Saturday evening, at every one of the regular stations, a prayer-meeting is held at the same hour specially on behalf of Missions and missionaries. Is there as much prayer among ourselves for the Christians of Fuh-Kien as there is among them for us and our work ?

VII. It is a well-known principle of the Church Missionary Society that the development of Native Churches should be fostered in three directions, viz., self-extension, self-government, and self-support. The first, as we have seen, has been a specially characteristic feature of the Fuh-Kien Church. A kind of beginning has been made with the second, as we have stated in a previous chapter, and both Bishop Burdon and Mr. Wolfe are fully alive to the importance of training the people to manage their own Church affairs, and gradually to lean less and less upon the foreign missionary. Nor has the third point been forgotten. At a general meeting of catechists and representatives of the congregations held at Lo-Nguong in 1873, it was unanimously resolved that every adult professing Christian, whether yet baptized or not, be required every Sunday to give a subscription, not less than one cent, and as much more as possible ; and that two trustworthy members should be selected by each congregation to collect the money, and be responsible for its proper management. Of individual liberality several examples have been before us in the preceding chapters ; and Bishop Burdon, when on his visitation in April, 1876, was particularly struck by the number of village chapels which had been built by the people themselves.

VIII. Lastly, *the work is a real work*. Very happily does Mr. A. B. Hutchinson, in the journal from which we have so

largely quoted, take up and adopt as his own the famous words of Bishop Cotton respecting Tinnevely: "I am deeply impressed with the reality and thorough-going character of the whole business." "Both in nature and in grace," adds Mr. Hutchinson, "of the wonders to be seen, not the half had been told me." Bishop Burdon gives similar testimony:—"The number of Christians," he writes, "for the time during which work has been going on, and considering the small number of labourers sent out from England, is something wonderful." He then asks, "But is the work real?" and proceeds to point out three weak points in the Native Christians: one, the ignorance we have already referred to; the other two, that they have not yet learned that "cleanliness is next to godliness," nor formed those habits of reverence in the house of God to which we are accustomed. But surely we may be surprised as well as thankful when he adds: "I honestly think that nothing worse could be found out or said against the converts"; and thankful without surprise when he goes on, "It is my firm belief that the work as a whole is a genuine one . . . I look forward most hopefully to its future."

Truly the fields are white unto the harvest. But how few are the labourers! "Pray ye the Lord of the harvest, that He will thrust forth labourers into His harvest."

The word "conclusion" is only in a very limited sense a suitable title for this chapter. The writer may lay down his pen, the reader may close the volume; but the story which the one has so imperfectly narrated, but which, it is hoped, will nevertheless so deeply interest the other, is a story yet in progress. For this book is not like an ordinary treatise, or a memoir, or a tale, complete in itself. It does but present the opening scenes of a history going on even as we write—which has distinctly advanced in interest and importance since the



first edition appeared five years ago—and which shall still go on till time shall be no more. We have seen the planting of what we cannot doubt will grow into a noble and fruitful tree—the first trickling and bubbling waters of a stream that shall widen till it fertilises all the thirsty land—the founding of what assuredly will rise into a fair and mighty temple of living souls. But the *conclusion* will not be until the great Voice out of heaven shall say, IT IS DONE!

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The years roll round—and we our work pursue  
 With care and labour. . . . . Yet through all the years  
 One great and changeless working shows itself,  
 Gleaming athwart the clouds of sin and woe,  
 With the bright glow of immortality;  
 But intertwined and woven in so close  
 With human things, that oft our feeble sight  
 Fails to discern it; yet 'tis ever there,  
 Out of the complex and corrupted mass  
 Shaping a new creation; day by day  
 Claspings fresh objects in its firm embrace,  
 Its wondrous circle ever widening,  
 Until He come, Whose hand hath wrought the whole,  
 To crown it with completion! O for eyes,  
 Divinely touched, its glories to perceive!  
 O for a vision, free from earthly stain,  
 To trace its all-triumphant way! O let  
 Thy work appear unto thy servants, Lord!  
 And let its beauty shine into our hearts!

S. G. Stock.



## SUPPLEMENTARY CHAPTER.



THIRTEEN years have passed since the first edition of the *Story of the Fuh-Kien Mission* was published, and eight years since the second edition appeared. It is difficult in the brief compass of a supplementary chapter to do justice to the events that have marked that period. All that can be attempted is the gathering up of the more important facts, referring those who wish for a fuller narrative to the Annual Reports and Monthly Magazines of the Society published since 1882.

In the second edition, the last chapter but one closed with an account of the expulsion of the Mission from the city, and the Rev. R. W. Stewart, to whom was committed the duty of training students for future ministerial work, was without accommodation. (See pp. 40, 266, 281.) In 1882 a site on the foreign settlement was secured, and the building of a new Theological College begun. This college, a commodious and well-built structure,\* was opened on November 10th, 1883, by Bishop Burdon. Fifty students can be kept in residence, and a large hall, when needed as a chapel, can be made to accommodate 250 persons. The first Sunday service in it was most appropriately the ordination of a Native student, Mr. Ngoi (p. 264), who was afterwards to be the chief assistant in the College work. In 1887 Mr. Stewart was compelled, through ill-health, to relinquish his post as Principal, and, for a time,

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\* See C.M. *Gleaner* for December, 1884.

his place was filled by the Native assistant. The present staff arrangements are referred to at the end of this chapter. Every effort is made to train the students that they may be well furnished with weapons from God's armoury for their future warfare, and some well-equipped men have passed from the College to undertake pastoral work. Between 1882 and 1889 twenty-one students were appointed to labour as catechists and schoolmasters in various districts, and one, Mr. Ngoi, referred to above, was ordained.

An extract from the last Report of the Principal, the Rev. Ll. Lloyd, received early in 1890, will best describe the condition of the College and its men at the present time:—

We commenced our first term this year, 1889, with thirty-three students, an increase of twelve over 1888, but seven of these have returned home for various reasons, so that at present we number twenty-six. Four men have been compelled to resign on account of continual ill-health. The sedentary life in college is a very great change to them generally, and is a very great strain upon them physically, so that we are not surprised at their occasional breakdown in health.

The course of study has been much as in former years, and we are glad to know that fair progress has been made by most of the students. This is carefully tested by both written and *vivâ voce* examinations at the end of each term.

Our city preaching has been carried on with fair regularity throughout the year, and we have generally had good and attentive audiences. Now and then, however, "lewd fellows of the baser sort" have been amongst our hearers, and have tried to get up a disturbance. On one occasion, at Back Street Chapel, one such individual, whom I reproved for the vile language he was using respecting us, gave me a push—without in the least hurting me, however—and raised quite a commotion by his loud talk and angry gesticulations. On our next visit to the city I was much surprised to see proclamations posted up recounting the affair, and threatening the people with condign punishment if they dared to molest me or any other foreign missionary.

Mr. Shaw and I are decidedly of opinion that this city work has done the men a great deal of good. They speak much more boldly and wisely



as time goes on, and are less afraid of the ridicule and contempt to which their country accent continually exposes them.

Taking the other organisations in the city, the Boys' Boarding School first claims attention. (See pp. 31, 43, 255.) This has passed through several hands during the past eight years, but the numbers have averaged thirty-five for each year. The advantages of the school are apparently much appreciated by the boys' parents. Sound instruction is imparted, but it is always made subservient to careful religious teaching. Some of the boys have left the school to enter the Theological College with a view to their ultimate employment in the Mission, others have become teachers in the Society's day schools, and some are studying medicine under Dr. Taylor and Dr. Rigg, the two C.M.S. medical missionaries.

Another branch, fruitful of results, is the Bible Women's School. (See p. 256.) This school has been in existence for some years, the women meeting at the house of a lady missionary for instruction; but recently a house has been built for their accommodation, and their training is carried on under the superintendence of Mrs. Lloyd and Mrs. Shaw, Miss Davies of the C.E.Z.M.S., and Chitnio (pp. 230, 257), widow of the late Rev. Sing Sieng-Sing (pp. 257, 272), whose work is spoken of as "invaluable." As in other Missions, the work of these Bible women is found to be an indispensable adjunct to missionary operations. They go about freely among their countrywomen, and have access to quarters which would be denied to the European missionary and his wife. There have been striking instances of the good done by their influence and teaching. In 1889 the number of women under tuition was fifteen.

Another institution of importance in the city which has quietly held on its way is the Girls' Boarding School, the

work of which was noticed at length on pages 255, 256. This school has been highly favoured in its succession of zealous and efficient principals, all of whom have been agents of the Female Education Society. After the death of Miss Houston in 1881, Miss Foster (now married and living in Tasmania) had charge of it; then Miss Goldie, who married the Rev. J. Martin, C.M.S. Mission at Fuh-Ning; and then Miss Bushell, who has conducted it since 1887. In 1889 Miss Bushell was joined by a co-worker, Miss Lambert, also belonging to the F.E.S. In her last report Miss Bushell speaks highly of the character of the fifty-one girls under her charge, many of whom are true followers of the Lord Jesus Christ; and she says that they "lose no opportunity during their summer vacation of making known the glad news of salvation to their heathen relatives and friends." Not only is a sound, general education imparted to these girls, but they are taught to read the Bible in their own dialect, to write the Chinese character, and, which is of great importance to Native girls, to do household work. This school is carried on without cost to the Society except for the stipend of one teacher and the rent of the building. The bulk of the cost is defrayed by the community, and the remainder by friends in England. The cost of maintenance for one of these girls is only £4 per annum, and Mr. Lloyd or Miss Bushell would be glad to hear from any friends willing to support one or more of these little ones for Christ and His work's sake.

The country schools, which are scattered through the various Mission districts, have increased in number from 38 in 1882 to nearly 100 in 1889, and the scholars from 290 to 1,598.

Turning now from the city some notice must be given of the work in the principal districts and cities.

LIENG-KONG DISTRICT (page 82).—The city of Lieng-Kong was the first out-station occupied by the C.M.S. in the



Fuh-Kien Province, but both it and the large county of which it is the head and centre have not received, through paucity of labourers and lack of means, that care and attention which they demanded. The Mission work is confined to one corner of it, viz., the tract between the city and the sea to the east. The valley of Ma-Pe and that of the Lieng-Kong river are the principal and almost the only parts of the district occupied by the C.M.S., which is the only Mission working in the county. The Society's work is divided into two pastorates only, viz., Lieng-Kong and Tau-ka. The latter place is in the Ma-Pe valley, which extends over a large area, and includes scores of villages and an enormous population. Tau-ka itself contains over 3,000 families, or probably about 15,000 souls. It is therefore an important place. The town of Ma-Pe, which gives it name to the entire valley, contains probably as large a population as Tau-ka. The Tau-ka pastorate includes three churches—Tau-ka, Ma-Pe, and Chio-Sioh. There are also five schools at work. The entire staff of the pastorate is two catechists, five schoolmasters, and one Bible woman. The Ma-Pe congregation has been without a resident catechist for some time. This has somewhat retarded the growth of the little church. The Chio-Sioh congregation for a time caused some anxiety, owing to some of the catechumens and a few of the baptized having gone back, the result, in spite of magisterial proclamation forbidding interference, of severe persecution; but the work has again revived, and in some of the surrounding villages considerable interest is being manifested in the religion of Jesus. The Tau-ka congregation has considerably increased, and the outlook is hopeful.

The Lieng-Kong pastorate embraces the city church, Pwo-Kau and Tang-Iong; also a small congregation without a catechist in the village of Tang-Ngie. The progress in this pastorate has continued satisfactory, especially in the city and



in the town of Pwo-Kau. The Rev. Ting Sing-Ang is the pastor of the city and general superintendent of the entire district. He is spoken of as an earnest and faithful worker. His wife, Mrs. Ting, conducts a day-school in the city, which is referred to as the most flourishing, without exception, in the whole district. She was one of the first girls in the Fuh-Chow boarding-school when Mrs. Wolfe had charge of it. The Tang-Long station has given but little encouragement. Several of the old converts have passed away, witnessing a good confession, and those who have survived have remained faithful; but few additions have been made from the mass of heathenism around.

HOK-CHIANG DISTRICT (p. 241). This district, situated to the south-east of Fuh-Chow, has in the face of many difficulties shown steady progress, and presents a larger number of Christian adherents and communicants than any other of the ten districts, the numbers being 2,672 and 615 respectively. This is the more remarkable as much disquietude has reigned in the various villages, the inhabitants of which are reported to have been continually at war with each other. In 1888 the district was "visited with plague, pestilence, and famine," to which many natives, both Christian and heathen, fell victims. Many inquirers fell away in consequence of their relations and friends having succumbed to the plague, when they expected that God would surely protect them. "They went back to their idols," writes Arch-deacon Wolfe, "because they thought as God did not protect the Christians from the plague, He was not able to do so, and they feared the anger of the idols, which they thought had sent the terrible plague."

LO-NGUONG DISTRICT (p. 92). The eight years' work in this district has been without striking incident. The missionary's letters for the first five years reported a steady though

small increase of accessions annually, and in 1887, during his visitation of the district, Bishop Burdon confirmed between two and three hundred candidates. In the same year Kuong Tui, the first catechist to be located in the city of Lo-Nguong (see p. 96), was called to his heavenly rest after a period of faithful labour. It will be remembered that he was in the early days of the Mission a servant of the Rev. G. Fearnley (pp. 19, 27), and was baptized by the Rev. G. Smith (pp. 24, 32). Archdeacon Wolfe wrote of him, "I never knew a more honest or faithful man." Throughout the whole district there were thirty-three baptisms in 1888—89; but Archdeacon Wolfe's report for the latter year laments the signs of a falling off of interest in spiritual things in some parts of the district.

In the north-west corner of the district, in the A-chia pastorate, in the village and district of Lau-Long, an interesting and encouraging work has been going on. The Lau-Long Christians have erected a nice church to hold 200 people, the greater part of the money having been given by themselves. New churches have also been built at Wong-Pwong (p. 142), and at Kang-Keng.

Those who remember the story of Chung-Te of Oh-Long (p. 137) will like to know that he is still alive, and that he is as earnest and hard-working as ever. He continues his practice of talking to all he meets, and as he walks eighteen miles every Sunday to join in Christian worship, his opportunities are many. Old Siek (p. 97), who for a long time was not able to do much owing to his advanced age, but who was ever looking forward with joy to the time when he would reach the true celestial city, died in 1889 full of faith and rejoicing.

The medical work which was carried on by Dr. B. Van Someren Taylor from 1878 to 1885 has had much beneficial result in the district.

Individual cases of interest have not been wanting. Three may be cited : At Ling-Iong we hear of a former pupil of Mrs. Stewart's preparing two women for baptism ; at Ling-Chio of another holding a meeting of some twelve or fifteen women and children ; and among the baptisms in A-chia was included a literary graduate who had just before taken his B.A. degree. Since his baptism this man has been the victim of severe persecution. His enemies took advantage of something done by a distant cousin of his bearing the same name, and brought false charges against him in order to get his money. He could not be imprisoned or punished so long as he held his degree, so this was taken from him and he was thrown into prison, where he is still shut up, and all his money is being "squeezed" from him in true Chinese style. "We cannot," Archdeacon Wolfe writes, "interfere, as the magistrates would at once say it is not religious persecution, though all know that these false charges are made against Christians simply because of their religion."

NING-TAIK DISTRICT.—The first event of importance in this district, which has continued under the pastoral care of the Rev. Ting Sing-Ki, was the baptism in 1883 of some leading men of the vegetarian sect of Buddhists. This movement gave rise to much consternation among the people, as this sect is regarded as the strictest of the Buddhist religion. One old man who had belonged to the vegetarian body for over forty years was very earnest in seeking the truth, not only in studying diligently himself but in instructing his wife also. Two of the chief men of the sect were deputed to try to bring him back to what they believe to be the way of salvation. They invited him to accompany them to the temple of their idol, and there, before him and a large number of heathen, declared their readiness to die for the sake of Sakya Muni, if need be. But all their efforts to induce him to recant were



without avail. Another of those baptized was a man aged sixty-five, of great influence in the district, who had persuaded over one hundred of his fellow-countrymen to embrace vegetarianism.

In 1886, the Rev. J. Martin, who is in charge of Ning-Taik though residing at Fuh-Ning, visited the district accompanied by Mrs. Martin. While on this visit Mrs. Martin invited a few Christian women to reside for a time at Fuh-Ning, with a view to their returning, after a course of study, as voluntary teachers to their neighbours. Four women accepted the invitation, and one of them after instruction returned to her home at Lek-Tu, where she began to work very earnestly for Christ. On visiting the place in 1887 Mr. Martin found that she had already persuaded two women to join the little band of Christians, who had rented a house and met together daily for reading and prayer. Mr. Martin's report for that year contained two instances of Christian wives submitting to cruel mockings and scourgings for their faith's sake. One of them, who is sixty-five years old, was baptized in 1888, receiving the appropriate name of "Patience." Her husband, after numerous threats to kill her, seeing she was determined, desisted from beating her, and she is able to attend the means of grace in peace.

The number of Native Christians in the Ning-Taik district had increased from 645 in 1882 to 1,001 in 1889, and Communicants from 240 to 376 in the same period.

HOK-NING-FU, or as it is called in Court dialect, and as it is also now named in the C.M.S. Report, FUH-NING, has since 1881 been the residence of the Rev. J. and Mrs. Martin, and since 1882, with the exception of a few months spent in England, of Dr. B. Van Someren Taylor. Dr. Taylor's medical work (p. 258) has been productive of much good, and has proved an "open sesame" to the homes and hearts of the

Natives where other methods have failed. A dispensary was opened on Easter Monday, 1883, and at the end of six months there had been 2,350 visits of patients. The hospital in the same period had 86 in-patients, of whom 50 were sufferers from the effects of opium.

In 1885 a new hospital, and another building used for a dispensary and students' residence, were erected. The hospital consists of five wards capable of holding thirty beds. The dispensary and students' residence consists of a large waiting-room, consulting, operating, and medicine-rooms; a room for patients after operations, a ward for paying patients containing three beds, four students' rooms, dining-room, and a study or leisure-room. The cost of these buildings was met by a grant from the William Charles Jones' Fund and private subscriptions.

In 1886 the inmates in the hospital numbered 771, and of out-patients there were 5,828, an increase on 1885 of 1,460. Two-thirds of the in-patients were again the victims of opium-eating and opium-smoking. Among the patients whom Dr. Taylor was enabled to cure was a military officer of high rank. He gratefully presented Dr. Taylor with "a very pretty banner, which was carried through the street with the accompaniment of music and a good deal of pomp." The opportunities given to both Mr. Martin and Dr. Taylor for sowing the seed are very plentiful. Besides the hospital, the dispensary (no patients are allowed to visit either institution without having the Gospel preached to them), the church, and the preaching stations, special opportunities for delivering the message occur every year in a large influx of literary men, teachers, students, and their friends, during several weeks of literary and military examinations held in that city.

In 1888-89 Dr. Taylor paid a visit to England. During



the first nine months of his absence the hospital and dispensary work was satisfactorily carried on by the senior students whom he had trained ; during the remainder of his absence the work was transferred to Dr. Rigg, who was appointed to the Mission in 1889. Dr. Taylor has since returned to Fuh-Ning. Referring in one of his letters to the important work of training medical students, Dr. Taylor writes that "training" does not mean the mere imparting of medical knowledge, though, of course, the greatest attention is given to this, but it includes the careful study of character, the daily influence and the setting before them of the necessity of a Christ-like life. It may be mentioned also as an illustration of the many-sided character of even a medical missionary's work that before he could enter upon the training of his students, it was necessary, owing to the lack of good medical literature in China, for Dr. Taylor to translate from English into Chinese the required text-books and works on medical jurisprudence. To this work of translation Dr. Taylor has also added that of the rendering of a portion of St. John's Gospel into the Native dialect.

KU-CHENG DISTRICT.—From 1884 to 1889 the charge of this district was committed to the Rev. W. Banister, his area of work being twice the size of the county of Lancashire. In 1886 a house was built for his permanent residence. A great obstacle to the work is the wholesale cultivation of opium, numerous tracts of land in the district being used for this purpose only. The results may be imagined. Opium-smoking, with its attendant vices, rampant, and a consequent difficulty to bring home the truths of the Gospel.

Of the various centres of work in the district there is little to be told. At Lau-A (p. 63) the catechist's wife has been doing a very good work. At Ngu-Tu (p. 202) the declension of some has been a cause of offence and stumbling to others ;



but the adverse influence has been removed. Of Ang-Iong (p. 204), Mr. Banister writes that it is always a pleasure to visit there. He feels that it is only a matter of time, and idolatry will be extinct. At Chek-Po several opium-smokers have been converted and baptized. At nearly all the villages in the district there have been additions to the Church. At Nga-Iong, Ang-Chiong, and Tung-Chong there is everything to encourage. "The congregations," Mr. Banister writes in his last report, "are growing ones and increasing in power and influence. I am really hopeful of the prospects of progress at these places, as all the chapels are fairly near together, and seem to have a growing influence on the heathen around."

Since the last edition of this book was published, a church has been built at Tong-Kio. Mr. Banister writes that when he and Mrs. Banister visited this place a few years ago, "the heathen nearly tore the tiles from the roof of the house, in their anxiety to see us; the first Christian had yet to be baptized—and we were located in a dirty old house, being one of the 'haunted' houses of the town, but quite good enough for the 'Christians.' Now, thank God, all that is changed. We have a well-built, large, and convenient church, with house for the Native pastor. Every Sunday it is nearly filled with an orderly and intelligent body of worshippers, able to read their Bibles and use Hymn and Prayer-books. The place is in charge of a Native pastor, Ling Sung-Mi."

In 1888 a new station was opened at Nang-Wa-Kau, to the north-west of Ku-Cheng City, where two native medical students from Fuh-Ning opened a dispensary. The European missionaries there are the Revs. H. C. Knox and J. S. Phillips, who, as opportunity offers, will extend missionary operations further into the interior.

The arrival of Mr. Knox and Mr. Phillips in February,

1889, aroused the fiercest opposition, and it seemed for a time as if they would be driven out. Writing at the beginning of 1890, Mr. Phillips said :—

Placards describing us as desperate villains were posted in the street, and rowdies constantly filled the place for the purpose of insulting us and our Native brethren. Now all is changed, and when we walk down the main street everybody appears friendly.

The work has been carried on mainly by Mr. Li, our catechist, a truly converted man I believe, possessed of no ordinary powers. He is assisted by another junior catechist and the student doctors. Mr. Knox and I could do nothing save engage occasionally in simple conversation with visitors. Indeed, the dialect most largely spoken here is Foochow.

Mr. Knox has shown his lantern at prayers every night to the patients ; a picture each night, and an address has been given on it. For several Saturday evenings, ere it grew too cold, we had lantern preaching. The first night we had some 400 people, who were wonderfully orderly, considering the great difficulty we had to get them within eyesight. Afterwards, though not so large a number came, as many as could hear and more were present, although we did not advertise it at all.

There are a few inquirers, though it would not be safe to speak at all certainly of any of them yet.

The students trained here, by God's blessing, will play an important part in opening up new fields in the future.

On the whole, I think the prospects here are such that we may thank God and take courage.

In 1889 Dr. J. Rigg, who had been acting for Dr. B. Van S. Taylor at Fuh-Ning during the latter's visit to England, was appointed to Nang-Wa-Kau, and much good is hoped for as the result of his medical labours.

PING-NANG DISTRICT.—Ping-Nang, which formerly formed part of the Ku-Cheng district, has been separated from Ku-Cheng, and is managed by its own separate Church Council, an evident sign of progress. There are now seven stations in the district, and in each place there is much to encourage. Chie-A, Ku-A, and Pi-Liang are all new stations in the Ping-Nang district. Ku-A, the one last opened, is not far from



Ping-Nang City, and on the high road to that place. The difficulties which frequently beset the beginnings of work at a new station are graphically stated by Mr. Banister in his report for 1888 in an allusion to Ku-A :—

The house we have rented illustrates the way in which the Gospel has entered so many of our stations. It is a poor little place, in bad repair, but the only one we could get. When I visited it the other day, I admired the catechist for his efforts to make the best of this poor little spot. It was a wet, cold day, and the people were cold and shivering, and went about hugging their fire-baskets as if the little spark of warmth would die out of their bodies if they were parted for one moment. I preached, to the few who gathered in our small room, of the God of whom they had never heard. They seemed suspicious and hardly able to believe that a foreigner would come to them from a far country to tell them of this alone—but that he must either have come to spy out the country, or for the wealth treasured up in the countless hills which he would be able to find out (there is a wide-spread belief that a foreigner can see several feet into the ground); and on the next day, as I journeyed to Pi-Liang, I passed through a small village where I rested and joined my chair coolies in an attack on a pan of steaming hot sweet potatoes, and some of the villagers seized me and asked of me that I would tell them *the spot* that had the silver. I tried to point them to the true riches in God and Christ Jesus. Even the potato I was eating was an evidence of the being and the goodness of God: for, I reminded them, although their rice crop had not been good this year, yet they had had an extra good crop of potatoes. "Verily, that is so; there must be something in this religion after all!" they exclaimed.

KIONG-NING.—At the time of the publication of the second edition of this Book the work at KIONG-NING (p. 229) had been stopped for some years owing to a widely organised system of persecution. In 1884-85 a place inside the walls of the city was again secured, the landlord letting the house as an expression of gratitude for benefit received at the Fuh-Chow Hospital, but in 1886 the faithful evangelists, after shameful treatment, were again expelled.



LONG-PING (p. 225), which was vacated in 1881 owing to the expulsion of the catechist and the few inquirers he had gathered round him, was re-occupied in 1883 by permission of the mandarins. The little chapel, which was partially wrecked in a furious outburst of persecution as far back as 1875, was repaired and opened for worship.

HING-WHA DISTRICT (p. 248).—This district, like Hok-Chiang, is south of Fuh-Chow, and lies along the coast. The work there was initiated by a catechist, Sang-Au, who was appointed by the late Rev. G. Smith, in 1862, to spiritual work, and was then the only catechist in the Fuh-Kien Province connected with the C.M.S. This man was called to his rest in 1886. In 1882 an appeal was made to the Home Committee to set apart two missionaries to work in the district, which was found too remote to be properly superintended by members of the staff at Fuh-Chow. But the Committee were unable to respond to it, as the forces in other parts of the Province required strengthening. In 1887 it was resolved to withdraw the Chinese agents also, and steps were taken to do this; the reason being that the district lies nearer to the territories worked by other Missions. Mr. Stewart in his report for that year relates the sequel, as touching an incident as any contained in this book :—

With tears in our eyes, for we felt somewhat like shepherds deserting their sheep, we made known to the converts our determination, and even went so far as to make preparations for the removal of our catechists; but the converts followed the men, brought back their luggage, and compelled them to return with them, promising *themselves* to provide their entire salaries if we only would allow the men to remain. This we have agreed to do for the present, trusting we shall have the Society's sanction for it; and I feel sure your hearts will be filled with gratitude, as ours are, that there is so much vital Christianity in that densely populated district. When men agree to support their own catechists from their own pockets, especially when those men are Chinamen, one

may be pretty sure there is something real in their profession. If the converts are able to carry out their engagements, the only expense of working the district that will fall on the Society will be the salary of the head-catechist, and if this district be coupled to the Hok-Chiang district, from which it is distant but one day's journey, the missionary in charge of the one can very well look after the other.

In travelling through Hing-Hua I came upon many encouraging signs. In more than one place good houses have been given to us rent-free for chapels, and the station which was foremost in persuading the catechists to remain, and undertaking to provide the necessary funds, has a history that interested me much.

In 1888, at Taeng-Ting, a large village in the Hing-Wha plain, there was a little band of twelve Christians, all very earnest, one of them especially giving nearly all his time to visiting and other efforts to spread the truth. One whom he brought to Christ is now a schoolmaster at another village, Sá-Le. At Chü-Hau there are eleven Christians, none yet baptized, and all very poor, who nevertheless subscribed in 1887, 35 dols. for the repair of the house used for Divine worship, and in 1888 they subscribed a like amount towards the support of the catechist, besides providing him with rice. The schoolmaster, in particular, gave the whole of his stipend towards the cost of maintaining the catechist, and had in consequence to sell his only field ; and some of the others were obliged to pawn their clothes to make up the sum promised. At Kieng-Sang, the most southern station, Mr. Lloyd baptized thirteen in 1888, all men from the neighbouring mountains, three of whom had been led to Christ by a poor illiterate wood-gatherer, who "during his visits to their solitary houses amongst the hills, had told them of the Saviour whom he had found."

In March, 1889, the catechist, Ting Chung-Seng, was ordained by Bishop Burdon.

In September, 1889, Mr. Lloyd visited the scattered bands

of Christians in the district, and a meeting of the District Church Council was held at Sang-Pang-Taing, a village near Kieng-Tang, at the extreme south of the District. Seventy persons at this place had joined the congregation during the year. Several of the delegates to the Council were provided with sleeping accommodation by a well-tō-do heathen, and Mr. Lloyd found in this man's reception-room some Christian tracts, and an illustrated life of Joseph was posted on the walls. Of the Christians here Mr Lloyd says :—

It was most gratifying to learn that this Sang-Pang-Taing congregation have subscribed a sufficient sum to wholly pay their catechist's stipend, rent and repair their chapel, and give 10 dols. to the General Fund besides. Would that all our converts, north and south, might be endued with a like spirit of liberality !

I was specially interested in an old man of seventy-five, whom I baptized last year. He is excessively poor, his whole income not averaging 1 dol. = 3s. a month, and yet he gave 1 dol. towards the catechist's support. He has no house-rent to pay, for he lives under the shelter of a friendly rock by the side of the road, being protected from the wind by rudely-plastered mud walls. I could not but rejoice that he had heard of another Rock beneath whose shade he might rest securely.

Another member of this congregation, whose history is a striking proof of the power of the Gospel, specially struck my attention. His clean, honest face almost seemed to say that no unworthy motive could have induced him to join the Christian Church. On asking who he was, I found that until a few months ago he had shown great hostility towards Christianity, declaring, as an elder of his village, that any one joining the Church should be expelled the village. Now he himself is in his turn ridiculed and despised, especially by his wife and near relatives.

A word or two must now be said about the development of the Native Church in the Fuh-Kien Province. In the past eight years important steps have been taken towards organising the growing Fuh-Kien Church on the same plan as in Tinnevely and other parts of India. Nearly every district now



has its regular Church Council, composed of delegates from the various pastorates or groups of congregations, each pastorate having its own local Church Committee, from which one or more delegates are sent up to the Provincial Council held annually at Fuh-Chow, at which important questions affecting the welfare of the Native Church are discussed. Among the subjects debated may be mentioned (1) The question whether the Prayer Book to be used in public worship should be in classical Chinese or that in the colloquial of the Province. (2) Self-support in the Native Church. (3) The discouragement of early marriages or early betrothals. (4) The practice of foot-binding.

The delegates at these annual gatherings, both clerical and lay, take the most active interest in the debates, and speak intelligently upon the various matters. The following heads of a speech upon the question of self-support by one of the Native clergy may be taken as a specimen :—

(i.) Money given to the cause of God was lending it to the Lord.

(ii.) The reward which the Lord gives to zealous work in this direction.

(iii.) The zeal of the heathen, and even ourselves when we were heathen, in supporting the devil and his idolatry with money, should put us to shame in our great backwardness in supporting the cause and worship of the true God who loved us so much.

(iv.) The duty and the necessity of supporting ourselves in order to avoid the scorn and shame that now are levelled at us Native Christians because of our living on the money of the foreigner.

(v.) The testimony to the truth and reality of our faith and profession of Christianity which self-support would give to the heathen, who now think us mere pretenders working for foreign money.

In two of the districts, Lo-Nguong and Hok-Chiang, the Councils have established their own local Missionary Associations, and each has appointed its own first Missionary to work in unoccupied villages. But the most gratifying out-

come of the Native Church was the voluntary starting in 1885 of an independent Mission to Corea, which has since been diligently carried on by two agents, supported entirely by the funds of the Native Church.

The last gatherings of the Provincial Council were held in November, 1889, and were attended by most of the workers in the province, as well as by many private members, about 300 in all. Reporting on these meetings, Archdeacon Wolfe writes :—

We never had more interesting meetings. The various subjects were handled with great ability by the various speakers, and the evening devotional meetings were especially interesting and refreshing. As each stood up to speak, and gave utterance to remarks bearing on the subject before the meeting, one could not help praising and thanking God that such thoughts and ideas as were expressed existed in the minds of this once dark and heathen body of men. The accounts which they gave of their work from all parts of the provinces at the two missionary meetings were truly interesting. I never attended such deeply interesting missionary meetings. Many of the speakers thrilled the audience with details of their work, and nearly every speaker closed with an earnest request for prayer on behalf of himself and his own special work. There were two brothers from the Lo-Nguong district who had been, before their conversion, fortune-tellers, who frequently spoke at the meetings, and with such power and effect that the audience would have cheered them had it been an English one. One rarely hears such eloquence in English missionary meetings as is poured forth by our Chinese Christians on these occasions.

One of the most important of recent developments in the Fuh-Kien Mission has been the work undertaken by Christian ladies. The Society for Promoting Female Education in the East has long provided ladies for the C.M.S. Girls' School at Fuh-Chow. Miss Houston, Miss Foster, Miss Goldie (now Mrs. Martin), and Miss Bushell have successively had charge of it. But the representations of Miss Foster (now Mrs.

Fagg, of Tasmania), on her return to England in 1883, regarding the openings for work among Chinese ladies of position, led to the Church of England Zenana Missionary Society, whose operations were then confined to India, resolving to begin a China Mission. For this purpose, the C.M.S. transferred to that Society the daughter of the Rev. F. F. Gough, of Ningpo, who was at that time studying in the Home and Colonial Institution with a view to educational work under the C.M.S. Miss Gough accordingly proceeded to Fuh-Chow as the first "Zenana" missionary (if an Indian word may be applied to China) ; but subsequently she married the Rev. J. C. Hoare, of Ningpo. Through the influence in Ireland of Mr. and Mrs. Stewart, her place was soon more than filled by a band of Irish ladies who went out as honorary missionaries in connection with the C.E.Z.M.S., viz., the Misses I. and H. Newcombe, Miss C. Bradshaw, Miss Davies, and subsequently the Misses F. and M. J. Johnson and Miss Apperson. The C.M.S. itself has also sent out Miss E. Goldie and Miss M. Boileau to Fuh-Ning, and the F.E.S. has sent Miss Lambert to assist Miss Bushell; thus making ten lady missionaries besides the wives. They, especially those from Ireland, have shown great devotion and self-denial in going among the people and identifying themselves with them. The Misses Newcombe are at Ku-Cheng.

Before closing this chapter, brief reference must be made to an event of 1890 likely to exert an important influence on religious work at Fuh-Chow, viz., the visit to England of Mrs. A Hok, wife of the philanthropic and Christian native merchant who has been mentioned several times in C.M.S. publications (see particularly the *Church Missionary Gleaner* for February, 1883). Mr. A Hok was baptized by the American Episcopal Methodist Church, and Miss C. F.



Gordon-Cumming, who was his guest when in China writes:—

Though not by birth of high estate Mr. A Hok has been created a mandarin in recognition of his many and far-reaching good deeds, one of which has been the salvage of innumerable girl-babies by the simple announcement that he would give an allowance of rice for a certain time to every mother who, purposing to destroy her unwelcome female infant, would abstain from doing so. . . . The number of Mr. A Hok's pensioners varies considerably in years of plenty or years of famine. During bad years he has actually allowed rice to five hundred mothers, to induce them to spare the lives of the innocents!

When Miss Foster took charge of the C.M.S. School at Fuh-Chow (see page 303), Mrs. A Hok desired to learn English, to facilitate her intercourse with her husband's foreign guests, and sought instruction from Miss Foster. Some time after this, severe sickness in the house led Mr. and Mrs. A Hok to call in an English doctor, but he declined the case unless some Englishwoman could be found to stay in the house and see that his directions were attended to. Mrs. A Hok sought Miss Foster's assistance, and as the school holidays were beginning, she accepted Mrs. A Hok's invitation. Some time after this event, on June 18th, 1882, Mrs. A Hok was herself admitted by baptism into Christ's visible Church.

In the spring of 1890 Mrs. A Hok came over to this country with Miss Clara Bradshaw, one of the missionaries of the C.E.Z.M.S. She is said to be the second Chinese *lady* to visit England (the Ambassador's wife was the first), and the first Chinese *Christian* lady. She spoke at the C.E.Z.M.S. Anniversary on May 9th, 1890, and has also addressed several missionary audiences.

C.M.S. WORKERS IN THE FUH-KIEN PROVINCE, 1889.

FUH-CHOW...Ven. Archdeacon J. R. Wolfe (m), 1861.

College—Rev. Ll. Lloyd (m), 1870.

Rev. Ngoi Kaik-ki, 1881.

Rev. C. Shaw (m), 1882.

Rev. J. S. Collins, B.A., 1887.

Rev. T. McGlelland, 1890.

Miss K. Power, 1890.

FUH-NING....Dr. B. Van Someren Taylor, M.B.C.M. (Edin.) (m), 1878.

Rev. J. Martin (m), 1881.

Miss E. Goldie (Hon.), 1887.

Dr. J. Rigg, M.B.C.M. (Edin.) (m), 1888.

Rev. H. M. Eyton-Jones, M.A. (m), 1889.

Miss M. D. Boileau, 1889.

KU-CHENG—

Nang-wa-kau—Rev. H. C. Knox, M.A., 1888.

Rev. H. S. Phillips, B.A., 1888.

DISTRICTS.

FUH-CHOW DISTRICT.....Archdeacon Wolfe in charge.

Rev. Wong Kiu-Taik, 1868.

LIENG-KONG DISTRICT...Archdeacon Wolfe in charge.

Rev. Ting Sing-Ang, 1887.

HOK-CHIANG DISTRICT...Archdeacon Wolfe in charge.

Rev. Lau Taik-Ong, 1887.

LO-NGUONG DISTRICT.....Archdeacon Wolfe in charge.

Rev. Ho Seu-Hok, 1882.

FUH-NING DISTRICT.....Rev. J. Martin in charge.

NING-TAIK DISTRICT.....Rev. J. Martin in charge.

Rev. Ting Sing-Ki, 1876.

KU-CHENG DISTRICT.....Rev. C. Shaw in charge.

PING-NANG DISTRICT.....Rev. Ling Sung-Mi, 1887.

IONG-PING DISTRICT... } Rev. C. Shaw in charge.

KIONG-NING DISTRICT }

HING-HWA DISTRICT.....Rev. Ll. Lloyd in charge.

Rev. Ting Chung-Seng, 1889.

AT HOME .....Rev. R. W. Stewart, M.A. (m), 1876.

Rev. W. Banister (m), 1880.

NOTE.—The date after the European Missionary's name indicates his, or her, connection with the Society; the date after the Native Missionary's name is that of his ordination. The letter (m) signifies that the Missionary is married.



## APPENDIX.

### I.—OTHER MISSIONS IN THE FUH-KIEN PROVINCE.

FIVE other missionary societies are at work in Fuh-Kien. Of these the London Missionary Society, the English Presbyterians, and the American Dutch Reformed Church, occupy the southern part of the province, and have their headquarters at Amoy ; and it is only necessary to mention that the L.M.S. has 56 out-stations, 1,476 " Church members," 49 Native agents ; the English Presbyterians, 47 out-stations, about 947 communicants, 39 Native agents.

Two American societies, however, are established at Fuh-Chow, and their field of labour is partly coincident with, and partly contiguous to, that of the C.M.S. These are (1) the Board of Commissioners of Foreign Missions (" A.B.C.F.M."), which virtually represents the Congregationalists of the United States, and (2) the Methodist Episcopal Church. Both these societies occupied Fuh-Chow three or four years before the first C.M.S. missionaries arrived. The Board Mission has not been a large one, and its out-stations lie mostly within a short distance of the capital on the south side of the Min. The Episcopal Methodists, on the other hand, carry on a very extensive and successful work, covering *the greater part of the country south of the Min* for nearly 200



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miles, and also reaching to Ku-Cheng and Iong-Ping in the north-west. At one time they also occupied Lo-Nguong and Lieng-Kong, but withdrew to leave the ground clear for the C.M.S. Their first convert was baptized in 1857, after a period of patient waiting of the same length as in the C.M.S. Mission. Progress was rapid in 1865-70, just the time when the early fruit was gathered at our own out-stations. They have a Mission Press, a Hospital, a Theological School, a Female Training Institution, a Boys' High School, &c.

## II.—CHRONOLOGICAL SKETCH OF C.M.S. MISSION.

		PAGE
1850	Revs. W. Welton and R. D. Jackson arrived at Fuh-Chow. <i>May</i> ...	15
1851	Mr. Welton opened a dispensary ... ..	16
1852	Mr. Jackson transferred to Shanghai... ..	18
	Mr. Welton laboured alone ... ..	18
1853	Mr. Welton laboured alone ... ..	18
1854	Mr. Welton laboured alone ... ..	18
1855	Revs. F. McCaw and M. Fearnley arrived at Fuh-Chow. <i>June</i> ...	19
	Mrs. McCaw died ... ..	24
1856	Mr. Welton retired ... ..	19
1857	Mr. Welton died in England. <i>March 3rd</i> ... ..	19
	Mr. McCaw died at Fuh-Chow. <i>August</i> ... ..	24
	Wong Kiu-Taik and Tang Tang-Pieng baptized, by the American Episcopal Methodists ... ..	47
1858	Rev. G. Smith arrived ... ..	24
1859	Mr. Fearnley retired ... ..	24
1860	Proposal to close the Mission after ten years' work without fruit. Mr. Smith begged for leave to remain ... ..	29
	Rev. W. H. Collins visited Fuh-Chow, and opened a dispensary...	30
1861	First two converts baptized. <i>March 31st</i> ... ..	30
	Second two converts baptized. <i>July 4th</i> ... ..	30
1862	Rev. J. R. Wolfe arrived. <i>May</i> ... ..	31
	Wong Kiu-Taik entered service of C.M.S. ... ..	47
1863	Mr. Smith died at Fuh-Chow, leaving thirteen baptized Christians and five catechumens. <i>October</i> ... ..	32
	Mr. Wolfe seriously ill; invalided to Hong Kong. <i>December</i> ...	32
	Mission without a Missionary ... ..	32
1864	Long journey by Mr. Wolfe to northern border of province ...	61
	Rev. A. W. Cribb arrived at Fuh-Chow. <i>November</i> . ... ..	35
	First out-station (Lieng-Kong) occupied ... ..	81
1865	Mission Church opened in Fuh-Chow city. <i>October 8th</i> ... ..	40
	Lo-Nguong and Ku-Cheng occupied as out-stations. <i>November 94</i> , 186	
	Baptized converts, 35. Communicants, 19.	
1866	Ning-Taik occupied as an out-station ... ..	159
	First two converts baptized at Lieng-Kong ... ..	82
	Su Chong-Ing and others baptized at Ku-Cheng ... ..	187
	Old Siek and his son, and Sia Seu-Ong of A-chia, baptized at Lo- Nguong. <i>December</i> ... ..	96, 147
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1868	Visitation of Bishop Alford. 90 converts confirmed ... ..	43
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	Ngoi Cheng-Tung and Ung-Kung baptized at Ku-Cheng by Bishop Alford... ..	205
	Iong-Ping occupied as an out-station... ..	226
	Native Christian adherents, 227; communicants, 167.	

## Appendix II.

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1869 Rev. J. E. Mahood arrived ... ..	50
Outbreak at Lo-Nguong; destruction of the chapel. <i>June</i> ...	108
1870 Mr. Wolfe left for England. <i>May</i> ... ..	50
1871 Bishop Alford's second visitation. <i>April</i> ... ..	50
Mr. Cribb left for England. <i>April</i> ... ..	51
Mr. Mahood alone ... ..	51
Shan-sin-fan plot. <i>July</i> ... ..	52
Native Christian adherents, 450; communicants, 230.	
1872 Baptisms in the Hok-Chiang district... ..	242
Mr. Wolfe returned to Fuh-Chow. <i>December</i> ... ..	53
1873 Commencement of a regular Preparandi Class for the Training of Native Agents... ..	263
Native Christian Conference instituted regular weekly collections in all the churches and chapels ... ..	276
Native Christian adherents, 1,075; communicants, 270.	
1874 Rev. A. B. Hutchinson visited the Mission ... ..	54
Rev. J. H. Sedgwick arrived ... ..	55
Native Christian adherents, 1,360; communicants, 443.	
1875 Mr. Mahood left for England invalided, and died on the voyage... ..	54
Mr. Sedgwick transferred to Hong Kong (afterwards to Hang-Chow)	55
Kiong-Ning-fu and Hok-Ning-fu occupied as out-stations ... ..	229
Expulsion of Mission from Iong-Ping ... ..	227
Bishop Burdon's first visit to Fuh-Chow ... ..	253
1876 Murder of a convert at Ni-Tu ... ..	167
Expulsion of Ling Sieng-Sing from Kiong-Ning-fu ... ..	230
Taik-Wha district occupied ... ..	248
Bishop Burdon's visitation. Ordination of Tang Tang-Pieng, Ting Sing-Ki, Ling Sieng-Sing, and Su Chong-Ing. <i>April 16th.</i>	
515 converts confirmed ... ..	253
Revs. R. W. Stewart and Ll. Lloyd arrived ... ..	254
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1877 Tang-Iong Church, the gift of Rev. H. Wright, opened ... ..	89
Death of Rev. Su Chong-Ing ... ..	271
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1878 Second attempt to occupy Kiong-Ning-fu; which failed ... ..	232
Wu-shih-shan riot; destruction of the college. <i>August 30th</i> ... ..	257
Ngoi Kaik-Ki appointed Vice-Principal of the College ... ..	264
Hok-Chiang Christians received into C.M.S. Mission. <i>December</i>	242
1879 Death of Rev. Ling Sieng-Sing, and of Ung-Kung, the Ang-long tailor ... ..	208
Dr. B. Van Someren Taylor arrived ... ..	258
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Mr. Wolfe returned to England ... ..	258
1880 Visitation of the Mission by Bishop Burdon. Ordination of Rev. Sia Seu-Ong at Ku-Cheng. <i>May 30th</i> ... ..	260
Removal of the Mission to Foreign Settlement ... ..	285
Rev. W. Banister arrived ... ..	258
1881 Death of Rev. Tang Tang-Pieng. <i>January 7th</i> ... ..	272
Ordination of Ngoi Kaik-Ki at Hong Kong. <i>February 25th</i> ... ..	275
Mr. Wolfe returned to China, accompanied by Rev. J. Martin ... ..	258



- 1881 Gift of Mr. W. C. Jones for establishing Training College at Fuh-Chow.  
Rev. C. Shaw arrived.
- 1882 W. C. Jones' Gift of £72,000 for development of Native Churches in China and Japan.
- 1883 New C.M.S. Theological College at Fuh-Chow opened. *November 10th.*
- 1885 A Mission in Corea undertaken by Fuh-Kien Native Church.
- 1886 Tour of Bishop Burdon in Fuh-Kien. 900 Confirmations.
- 1887 The Rev. F. E. Wigram in Fuh-Kien. *April.*  
Rev. J. S. Collins and Miss Goldie arrived.  
Rev. J. R. Wolfe appointed Archdeacon of Fuh-Chow.  
Ordination of Ting Sing Ang, Lau Taik Ong, and Sing Sung Mi by Bishop Burdon. *November.*
- 1888 Revs. H. S. Phillips and H. C. Knox and Dr. J. Rigg arrived.
- 1889 Ordination of Ho Su-Hok and Ting Chung-Seng by Bishop Burdon. *March.*  
Rev. H. M. Eyton-Jones and Miss Boileau arrived.  
Native Christians, 7,562; Communicants, 2,142..
- 1890 Rev. T. McClelland arrived.  
Miss K. Power arrived.

## STATISTICS OF THE FUH-KIEN MISSION, 1889.

Name of Native Church Council or Mission District.	Native Clergy.		Native Lay Agents.			Native Christians.			Native Communicants.			Baptisms in Year.			Scholars.				
			Baptized.	Catechumens.	Total.				Adults.	Children.	Total.	Schools.	Boys.	Girls.	Seminarists.	Total.			
Fuh-chow District .....	2	12	139	30	169	59	5	4	9	3	60	60	45	165					
Hok-Chiang .....	1	37	1051	1621	2672	615	114	66	180	19	180	23	...	203					
Lieng-Kong .....	1	20	408	187	595	221	55	25	80	7	71	8	...	79					
Lo-Nguong .....	1	25	660	341	1001	384	18	14	32	8	57	10	...	67					
Ning-Taik .....	1	25	697	304	1001	376	40	18	58	9	81	10	...	91					
Fuh-Ning .....	...	8	58	42	100	20	3	5	8	3	30	20	8	58					
Ku-Cheng .....	1	48	734	537	1271	367	40	14	54	15	150	25	10	185					
Ping-Nang .....	...	12	127	181	308	28	27	4	31	4	46	2	...	48					
Long-Ping .....	...	2	8	11	19	4	...	...	...	...	...	...	...	...					
Kiong-Ning .....	...	5	9	13	22	5	...	...	...	...	...	...	...	...					
Hing-Hwa .....	1	15	116	288	404	63	31	8	39	11	136	20	...	156					
Total .....	8	209	4007	3555	7562	2142	333	158	491	79	811	178	63	1052					

There are also 236 Voluntary Exhorters.

European Ordained Missionaries, 11; European Lay Missionaries, 2; European Female Teachers, 3.



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